

ROGERS

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BOSTON UNIVERSITY

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Thesis

HOSEA' S INTERPRETATION OF YAHWEH AS A GOD OF LOVE

By

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(A.B., DePauw University, 1930)

submitted in partial fulfilment of the

requirements for the degree of

Master of Arts

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THE CASE

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THE MAN HOSEA

The superscription states the name, parentage, and date of the prophet whose writings are included in this collection. If this verse were authentic, a great many problems of modern criticism would be settled. But unfortunately the superscriptions of the prophetic books and the Psalms originated in many instances long after the writings themselves.¹ This seems to be true of the book of Hosea.²

I

The prophet's name is "Hosea". Back of this Hebrew name lies the idea of salvation.³ It is identical with one form of the name of Joshua⁴ and also with the name of the last king of Israel.⁵ Centuries later a child of lowly birth was named "Jesus" which has the same basic meaning.⁶ Their names would indicate that these men were commissioned to remind their people that "Jehovah is salvation".⁷

(1) Harper, International Critical Commentary, "Hosea", P.201

(2) See discussion on the Date of Hosea

(3) Prof. E. A. Leslie

(4) Numbers 13:16

(5) II Kings 17:1

(6) Orr, International Standard Bible Encyclopaedia, III, P.1626

(7) Hastings, Dictionary of the Bible, II, P. 419

THE NAME YHWH

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I

The proposed name is "YHWH". Book of Hosea. Hebrew name for the God of Israel. It is identical with one form of the name of Jehovah and also with the name of the God of Israel. Combined with a child of forty years was named "YHWH" which was the name basic resulting. Their names would indicate that these men were commissioned to reveal their names that "YHWH" is "salvation".³

- (1) Hosea, International Critical Commentary, Vol. 1, p. 103
- (2) The Dictionary of the Bible, Vol. 1, p. 103
- (3) Prof. E. A. Speiser
- (4) Journal of Biblical Literature, Vol. 1, p. 103
- (5) Journal of Biblical Literature, Vol. 1, p. 103
- (6) Journal of Biblical Literature, Vol. 1, p. 103
- (7) Journal of Biblical Literature, Vol. 1, p. 103

II

The name of Hosea's father was "Beeri".¹ This name appears only in this book, although a "Beerah" is mentioned in I Chronicles.² We have no other direct reference to the parents or home life of this prophet.

III

Our next problem is to discover whether Hosea prophesied in the northern or the southern kingdom. On this point the evidence seems to be overwhelmingly in favor of the northern kingdom. (i) The special interest shown in Israel would lead one to believe the prophet belonged to that land. Israel is spoken of as "the land"³ and her king as "our king".⁴ In another place he says, "In the house of Israel I have seen a horrible thing."⁵ (ii) The author makes frequent mention of cities in the northern kingdom. He refers to Gilead,⁶ Tabor,⁷ Ramah,⁸ Shechem,⁹ Gibeah,¹⁰ Gilgal,¹¹ and Jezreel.¹² Bethel, the

- (1) Hosea 1:1
- (2) I Chronicles 5:6
- (3) Hosea 1:2
- (4) Hosea 7:5
- (5) Hosea 6:10
- (6) Hosea 6:8; 12:11
- (7) Hosea 5:1
- (8) Hosea 5:8
- (9) Hosea 6:9
- (10) Hosea 5:8; 9:9; 10:9
- (11) Hosea 4:15; 9:15; 12:11
- (12) Hosea 1:4, 5, 11; 2:22

II

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III

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- (1) Hosea 1:1
- (2) I Chronicles 2:10
- (3) Hosea 1:2
- (4) Hosea 1:3
- (5) Hosea 1:4
- (6) Hosea 1:5
- (7) Hosea 1:6
- (8) Hosea 1:7
- (9) Hosea 1:8
- (10) Hosea 1:9
- (11) Hosea 1:10
- (12) Hosea 1:11
- (13) Hosea 1:12
- (14) Hosea 1:13
- (15) Hosea 1:14
- (16) Hosea 1:15
- (17) Hosea 1:16
- (18) Hosea 1:17
- (19) Hosea 1:18
- (20) Hosea 1:19

religious center is mentioned six times¹, and the capital Samaria is mentioned six times² while Judah is mentioned only seldom³ and Jerusalem not at all. (iii) Hosea shows great familiarity with life in the northern kingdom. His descriptions of the political⁴, social⁵, moral⁶, and religious⁷ corruption reveal that he had intimate contact with it. Amos wrote of the northern kingdom as one who was visiting it from the south, but Hosea knew the heart life of that kingdom.

The evidence in favor of the southern kingdom theory includes (i) a recognition of the references made to Judah,⁸ (ii) the superscription which dates the prophet's life principally according to the kings of the southern kingdom, and (iii) the attitude of the prophet towards Judah, which is one of satisfaction.

In comparing these two viewpoints, the arguments in favor of the northern kingdom are so much stronger than those for the southern kingdom, that the conclusion is almost incontestable. (i) As we shall see later, the

- (1) Hosea 4:15; 5:8; 10:5,8,15; 12:4
- (2) Hosea 7:1; 8:5,6; 10:5,7; 13:16
- (3) Most of the references are glosses. See below
- (4) Hosea 8:4; 7:3-7,11; 10:3
- (5) Hosea 4:2
- (6) Hosea 4:11-14
- (7) Hosea 8:11,14; 9:1,10; 4:6
- (8) Hosea 1:1,7,11; 4:15; 5:5,10,12,13,14; 6:4,11; 8:14; 10:11; 11:12; 12:2

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- (2) Hosea 1:1; 2:1; 3:1; 4:1; 5:1; 6:1; 7:1; 8:1; 9:1; 10:1; 11:1; 12:1; 13:1; 14:1
- (3) Hosea 1:1; 2:1; 3:1; 4:1; 5:1; 6:1; 7:1; 8:1; 9:1; 10:1; 11:1; 12:1; 13:1; 14:1
- (4) Hosea 1:1; 2:1; 3:1; 4:1; 5:1; 6:1; 7:1; 8:1; 9:1; 10:1; 11:1; 12:1; 13:1; 14:1
- (5) Hosea 1:1; 2:1; 3:1; 4:1; 5:1; 6:1; 7:1; 8:1; 9:1; 10:1; 11:1; 12:1; 13:1; 14:1
- (6) Hosea 1:1; 2:1; 3:1; 4:1; 5:1; 6:1; 7:1; 8:1; 9:1; 10:1; 11:1; 12:1; 13:1; 14:1
- (7) Hosea 1:1; 2:1; 3:1; 4:1; 5:1; 6:1; 7:1; 8:1; 9:1; 10:1; 11:1; 12:1; 13:1; 14:1
- (8) Hosea 1:1; 2:1; 3:1; 4:1; 5:1; 6:1; 7:1; 8:1; 9:1; 10:1; 11:1; 12:1; 13:1; 14:1

references to Judah in the text are practically all glosses.

(ii) The superscription does not come from the prophet's own age¹ and therefore can not be conclusive evidence.

(iii) The lack of condemnation of Judah may be due to the fact that under Uzziah, Judah was comparatively upright "while idolatry with all its evils, and oppression with all its accompaniments, were rampant in Israel."² We may therefore conclude that Hosea was a prophet of the northern kingdom, Israel.

IV

We are not told what occupation Hosea followed.

He describes in detail the work of a baker³, a trapper of wild animals⁴, and a farmer⁵. Any of these might be considered as a possible profession. However the evidence seems to establish the fact that Hosea was a priest.

Duhm has pointed out⁶ Hosea's frequent mention of the priests⁷, of the Torah of God⁸, of unclean things⁹, of abominations¹⁰, and of persecutions in the house of God.¹¹

(1) See below.

(2) Harper, International Critical Commentary, P. 203

(3) Hosea 7:4-7

(4) Hosea 5:1-2; 7:12; 9:8

(5) Hosea 10:1 f, 8:7; 10:12 f; 9:1; 13:3

(6) Hastings, Dictionary of the Bible, II, Pg 420

(7) Hosea 4:6 f; 5:1; 6:9

(8) Hosea 4:6; 8:12

(9) Hosea 9:3; of. 5:3; 6:10

(10) Hosea 9:10

(11) Hosea 9:7-8

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 priests,⁷ of the Torah of God,⁸ of unclean things,⁹ of
 abominations,¹⁰ and of persons in the house of God.¹¹

- (1) See below.
- (2) Isaiah, International Critical Commentary, I, 203.
- (3) Hosea 13:1-2.
- (4) Hosea 13:1-2; Ysaiah 13:1-2.
- (5) Hosea 10:1; Ysaiah 10:1; Ysaiah 10:1; Ysaiah 10:1.
- (6) Isaiah, International Critical Commentary, II, 430.
- (7) Hosea 4:6; Ysaiah 4:6.
- (8) Hosea 4:6; Ysaiah 4:6.
- (9) Hosea 9:1; Ysaiah 9:1.
- (10) Hosea 9:1; Ysaiah 9:1.
- (11) Hosea 9:1; Ysaiah 9:1.

These are things in which a priest would most naturally be interested. The evidence here is not conclusive but strongly suggests that Hosea belonged to the priestly class.

V

Was Hosea a native of the city or the country?

We are not told directly, though the evidence seems to point strongly toward the latter. (i) Hosea mentions animals found in the country as, the lion¹, the leopard², the bear³, the wild ass⁴, and birds⁵. He also refers to the snares and pits built to trap them.⁶ (ii) The author makes frequent mention of agricultural life. We find stubborn cattle⁷, chafing yokes⁸, plowing⁹, sowing¹⁰, and reaping¹¹. (iii) There are general references to life in the country. He mentions vines¹², winepresses¹³,

- (1) Hosea 5:14; 11:10
- (2) Hosea 13:7
- (3) Hosea 13:8
- (4) Hosea 8:9
- (5) Hosea 7:11; 9:11; 11:11
- (6) Hosea 5:1; 7:12; 9:8
- (7) Hosea 4:16
- (8) Hosea 11:4
- (9) Hosea 10:4, 11, 13
- (10) Hosea 8:7; 10:12
- (11) Hosea 8:7; 10:13
- (12) Hosea 10:1
- (13) Hosea 9:2

These are things in which a priest would most naturally be interested. The evidence here is not conclusive but strongly suggests that Hosar belonged to the priestly class.

V

Was Hosar a native of the city or the country? We are not told directly, though the evidence seems to point strongly toward the latter. (i) Hosar mentions animals found in the country as, the lion, the leopard, the bear, the wild ass, and birds. He also refers to the snare and pipe built to trap them. (ii) The author makes frequent mention of agricultural life. We find shepherds, cattle, chaffing yokes, plowing, sowing, and reaping. (iii) There are general references to life in the country. He mentions vines, winepresses,

- (1) Hosar 5:14; 11:10
- (2) Hosar 12:7
- (3) Hosar 13:8
- (4) Hosar 2:9
- (5) Hosar 7:11; 9:11; 11:11
- (6) Hosar 5:1; 7:12; 9:8
- (7) Hosar 4:16
- (8) Hosar 11:4
- (9) Hosar 10:12, 13
- (10) Hosar 5:7; 12:12
- (11) Hosar 8:7; 10:12
- (12) Hosar 10:1
- (13) Hosar 9:2

threshing-floors¹, fig-trees², hemlock³, thorns⁴, nettles⁵, rains⁶, the early dew⁷, and the hot desert wind which burns everything.⁸ In the light of these references we may suppose that Hosea was a native of the country.

VI

The ministry of Hosea ends about the year 735

B. C.⁹ How soon after this he died, we do not know. One Jewish legend states that Hosea died in Babylon and that his body was brought back to Galilee and buried in Safed, northwest of the sea of Galilee.¹⁰ Another tradition states that in Gilead he lived, died, and was buried.¹⁰ If one were to go to Palestine to-day to see the grave of Hosea, he would be taken to the old site of Ramoth-Gilead, south of the Jabbok River.¹⁰

(1) Hosea 13:3; 9:2

(2) Hosea 9:10

(3) Hosea 10:4

(4) Hosea 10:8

(5) Hosea 9:6

(6) Hosea 6:3

(7) Hosea 6:4; 13:3

(8) Hosea 13:15

(9) Eiselen, Prophetic Books of the Old Testament, II, 366

(10) Eiselen, Prophetic Books of the Old Testament, II, 372

everything. In the light of these references we may suppose that Hosen was a native of the country.

VI

The ministry of Hosen ends about the year 732 B.C. How soon after this he died, we do not know. One Jewish legend states that Hosen died in Babylon and that his body was brought back to Galilee and buried in Safel, northwest of the sea of Galilee. Another tradition states that in Safel he lived, died, and was buried. It was to go to Safel to-day to see the grave of Hosen, he would be taken to the old site of Safel-Gilad, south of the Jordan River.

- (1) Hosen 13:1; 13:2
- (2) Hosen 13:3
- (3) Hosen 13:4
- (4) Hosen 13:5
- (5) Hosen 13:6
- (6) Hosen 13:7
- (7) Hosen 13:8; 13:9
- (8) Hosen 13:10
- (9) Hosen, Prophetic Books of the Old Testament, II, 388
- (10) Hosen, Prophetic Books of the Old Testament, II, 387

THE DATE OF HOSEA

The first verse of chapter one (which in reality is the title of the book) dates the work of Hosea "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah and in the days of Jeroboam the son of Joash, king of Israel". Translating these words into the language of dates, it would read, "Between 785 and 715 reckoned by southern kings; between 780 and 745 reckoned by northern kings".¹ Such would seem to fix the date of Hosea rather definitely. But unfortunately this date can not be considered reliable.²

Apparently the title as we have it to-day did not originate with Hosea. And even the part which he did write has been tampered with by later editors. This is based upon several considerations. A careful reading of the book reveals that chapters one to three deal with the later years of the reign of Jeroboam II while the remaining chapters of the book deal with the period following his death. Again, if Hosea did write this full title, why should he name four kings in Judah and only one in Israel, when he himself was a native of the north?

(1) Harper, International Critical Commentary, "Hosea", P.203
(2) Brown, Hosea, Page xvi

THE DATE OF THE BOOK

The first verse of chapter one (which in reality is the title of the book) dates the work of Hosea "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel". Translating these words into the language of dates, it would read, "Between 783 and 745 reckoned by southern kings; between 783 and 745 reckoned by northern kings".¹ Such would seem to fix the date of Hosea rather definitely. But unfortunately this date can not be considered reliable.²

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(1) Revised International Bible Commentary, "Hosea", p. 203.
(2) From Hosea, verse 1st.

Finally, why should he name the kings of Judah which pre-
ceded Jeroboam's reign in Israel when his ministry began
near the close of the latter's reign? The problem is
solved by assigning this title to a later Judaistic editor
who was trying to make Amos and Hosea appear as con-
temporaries.

Internal evidence points to the fact that none
of Hosea's prophecies date from a period later than 734
B. C.¹ We know that in that year Tiglath-pileser III sent
several of the inhabitants of the trans-Jordanic territory
of Israel to Assyria.² But during the time of Hosea's
ministry this territory was still considered a part of
Israel.³ Again, in this book there is no evidence that
Assyria was an enemy of Israel. It was considered merely
as a dangerous ally. Yet in 734 Assyria became the enemy
of Israel and succeeded in setting a king over this
territory. Finally, it is inconceivable that such a
student of contemporary life as Hosea would overlook
Israel's attack upon Judah in 735-734.⁴ Yet there is
no mention of it in his book. These considerations would
limit the prophetic activity of Hosea from near the close

(1) Driver, Literature of the O.T. Page 302

(2) II Kings 15:29

(3) Hosea 6:8; 12:11

(4) II Kings 16:5-9; Isaiah 7:1-9

Finally, why should he name the kings of Judah which pre-
ceded a prophet's reign in Israel when his ministry began
near the close of the latter's reign? The problem is
solved by assigning this title to a later Judean editor
who was trying to make Hosea and Isaiah appear as con-
temporaries.

Internal evidence points to the fact that none
of Hosea's prophecies date from a period later than 724
B.C. We know that in that year Tiglath-pileser III sent
an army of the inhabitants of the Trans-Jordanic territory
of Israel to Assyria. But during the time of Hosea's
ministry this territory was still considered a part of
Israel. Again, in this book there is no evidence that
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- (1) Hosea, Life and Ministry of the U.S. Page 302
- (2) II Kings 17:30
- (3) Hosea 1:10; 12:11
- (4) II Kings 16:7-9; Isaiah 7:1-2

of the reign of Jeroboam II down to about 735 B. C.

As has already been stated, the title of the book as it came from Hosea's hand has suffered expansion.¹ It is thought probable that the original title covered only the material in the first three chapters, and was much briefer, reading simply: "The word of the Lord that came unto Hosea the son of Beeri in the days of Jeroboam, the son of Joash, king of Israel."

(1) Brown, Hosea, Page 3

of the reign of Jeroboam II down to about 750 B. C.
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unto Hosea the son of Beeri in the days of Jeroboam, the
son of Joash, king of Israel."

THE TIMES OF HOSEA

Since the ministries of Amos and Hosea overlap, it is possible to go to Amos for supplementary material concerning conditions existing during the lifetime of Hosea. We find it is an age of great contrasts.

I

The period of Jeroboam's reign has been called the most glorious period of the northern kingdom. "The reign of Jeroboam I^I was a long one, marked by successes without and prosperity within."¹ This led to fabulous wealth and the rule by the rich.

The lot of the poor class however was tragic. They suffered such oppression that they were reduced to virtual slavery. Amos says of the oppressors, "They have sold the righteous for silver, and the needy for a pair of shoes."² Justice in the courts was so perverted that it was hard for the ordinary person to get a fair trial. Again it is Amos who dramatizes the situation: "Ye who turn justice to wormwood, and cast down righteousness to the earth...They hate him that reproveth in the gate, and they abhor him that speaketh uprightly. 1. Ye that afflict the just, that take a

(1) Driver, Literature of the Old Testament, P. 301
(2) Amos 2:6

THE TIME OF THE

Since the withdrawal of arms and horses over the
it is possible to go to some for supplementary material
concerning conditions existing during the life of
Horse. We find it is an age of great contrasts.

1

The period of the horse's reign has been called the
most glorious period of the northern kingdom. "The reign
of the horse was a long one, marked by numerous exploits
and prosperity within." This led to fabulous wealth and
the rule by the rich.

The fall of the horse however was tragic. They
suffered with conditions that they were reduced to virtual
slavery. And says of the oppressors, "They have sold the
righteous for silver, and the needy for a pair of shoes."²
Justice in the courts was so perverted that it was hard for
the ordinary person to get a fair trial. Again it is
said who describes the situation: "Ye who turn justice to
mockery, and cast down righteousness to the earth... They
have said that righteousness is the same, and they know that
righteousness is not the same. Ye that afflict the just, that take a

(1) Driver, Literature of the Old Testament, p. 301

(2) Amos 2:1

bribe, and that turn aside the needy in the gate from their right."¹ In view of such conditions one is hardly surprized that rebellion broke out in the land.²

II

Politically the scenes were beginning to shift rapidly. Jeroboam II died in 741 B. C. His reign was followed by a period of anarchy, which was ended by the Assyrian captivity. Zechariah, the son of Jeroboam, reigned for six months and was assassinated³ by Shallum who himself after one month's reign, fell by the sword of Menahem. Menahem, fearful of losing his throne in the same manner as his immediate predecessors, made an alliance with Pul (Tiglath Pileser III) king of Assyria.⁴ After about eight years, Pekahiah took the throne only to be murdered two years later by Pekah, one of his generals. Pekah was a reactionary who opposed Menahem's alliance with Assyria, and favored an alliance with Egypt. Pekah's rule was dramatic but shortlived.⁵ In 735 he joined with Rezin of Damascus to attack Ahaz, king of Judah. In desperation Ahaz called for assistance from Assyria with the result that Israel was ravished. In 731 Pekah was killed by Hoshea

(1) Amos 5:7,10,12

(2) Hosea 4:2

(3) And the dynasty of Jehu came to an end.

(4) Alluded to in Hosea 8:9 f

(5) See Driver, Literature of the Old Testament, P. 301

which, and that turn adds the heavy in the year from their
right." In view of such conditions one is hardly surprised
that rebellion broke out in the land.

II

Politically the scenes were beginning to shift
rapidly. Sargon II died in 722 B. C. His reign was
followed by a period of anarchy, which was ended by the
Assyrian captivity. Sargon, the son of Sargon, reigned
for six months and was assassinated by Sargon's brother
after one month's reign. Fall by the sword of Sargon.
Mannash, brother of Sargon, his throne in the same manner
as his immediate predecessor, made an alliance with the
(Eligible Sargon III) king of Assyria. After about eight
years, Sargon took the throne only to be murdered two
years later by Sargon, one of his generals. Sargon was a
reactionary who opposed Mannash's alliance with Assyria,
and favored an alliance with Egypt. Sargon's rule was
dramatic but short-lived. In 722 he joined with Sargon
of Damascus to attack Ashur, king of Judah. In desperation
they called for assistance from Assyria with the result
that Israel was ravaged. In 721 Sargon was killed by Sargon

- (1) Sargon II, 722-721 B.C.
- (2) Sargon III, 721-720 B.C.
- (3) Sargon IV, 720-721 B.C.
- (4) Sargon V, 721-720 B.C.
- (5) Sargon VI, 720-721 B.C.

who gained the recognition of Assyria as ruler of Israel. For nine years Hoshea ruled and then Tiglath-Pileser died. Hoshea had shared the feelings of Pekah concerning Assyria, but up to this time had kept them covered. But now he felt it was his chance to act. Consequently he ceased paying tribute to Assyria and made an alliance with Sargon (So) King of Egypt. Shalmaneser, the new king of Assyria answered this move of Hoshea by appearing before Samaria with his troops. Shalmaneser was succeeded on the throne by Sargon, and in that same year¹ Samaria fell and the kingdom of Israel came to an end.

With this as a setting we can understand the statements of Hosea when he says that kings are set up and immediately dethroned², their power is based on falsehood and sin³, they are absolutely powerless⁴, and are tossed like twigs on the water.⁵ Hosea feels that the only hope for the nation is in Yahweh and that it will do no good to appeal either to Assyria or Egypt.⁶ Israel is facing destruction.⁷

(1) B. C. 722

(2) Hosea 7:7 with 8:4

(3) Hosea 7:3

(4) Hosea 10:3

(5) Hosea 10:7

(6) Hosea 5:13; 7:11

(7) Hosea 7:16; 8:1

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For nine years Hoshea ruled and then Tiglath-Pileser died.
Hoshea had shared the feelings of Pekah concerning Assyria,
but up to this time had kept them covered. But now he
felt it was his chance to act. Consequently he ceased
paying tribute to Assyria and made an alliance with Sargon
(So) King of Egypt. Sargon, the new king of Assyria,
discovered this move of Hoshea by messenger before Sargon
with his troops. Sargon was attacked on the throne
by Sargon, and in that same year Sargon fell and the
Kingdom of Israel came to an end.

With this as a starting point we can understand the
statements of Hosea when he says that Ephraim are as
and immediately destroyed, their power is based on false-
hood and sin, they are absolutely powerless, and are
loosed like birds on the water. Hosea feels that the only
hope for the nation is in Yahweh and that it will do no
good to appeal either to Assyria or Egypt. Israel is
facing destruction.

- (1) Hos. 1:1-2:23
- (2) Hos. 2:24-3:5
- (3) Hos. 3:6-4:1
- (4) Hos. 4:2-5:7
- (5) Hos. 5:8-6:6
- (6) Hos. 6:7-7:17
- (7) Hos. 7:18-8:14

III

Religiously and morally the kingdom was in a decadent state. Israel is withering at its roots.¹ While the Temple services are still well attended, the religion of Israel is mainly one of form only. The priests are bowing to the will of the people² and are doing anything to enrich themselves.³ They have become utterly corrupt.⁴

Worse of all, the Israelites were adopting the sensuous Canaanitish worship practices for the worship of Yahweh.⁵ Hosea can find no word more appropriate to describe this condition than the ugly word "prostitution".⁶ Because of this mongrel worship, the sanctuaries had often become places where the most unspeakable immorality was practised.⁷

In the midst of all this faithlessness to Yahweh, Israel is unconscious of her sin.⁸ She is ignorant of the true character of Yahweh. Crafer⁹ says, Israel's "ignorance of God's real character had led them into three things: (1) a corrupted worship of Jehovah, which copied the gross

(1) Hosea 9:16

(2) Hosea 4:9

(3) Hosea 4:7-10

(4) Hosea 6:8-10

(5) Driver, Literature of the Old Testament, P. 304

(6) Hosea 5:3

(7) Amos 2:7-8

(8) Hosea 7:9; 12:8

(9) Crafer, The Book of Hosea, Page 10

Religiously and morally the Kingdom was in a
 decadent state. Israel's worship at the temple, while
 the temple services are still well attended, the religion
 of Israel is mainly one of form only. The priests are
 bowing to the will of the people and are doing nothing
 to curb themselves. They have become utterly corrupt.
 Words of all the Israelites were about the
 enormous Gentilized worship practices for the worship of
 Yehovah. There was kind of word more appropriate to
 describe this condition than the very word "prostitution".
 Because of this worship, the annihilation had often
 become places where the most unbecomable immorality was
 practiced.
 In the midst of all this selfishness to selfish
 Israel's unconscious of her sin. She is ignorant of the
 true character of Yehovah. There are, Israel's "ignorance
 of God's real character had led them into three things: (1)
 a corrupted worship of Yehovah, who could not be

- (1) Psalm 136
- (2) Psalm 137
- (3) Psalm 138
- (4) Psalm 139
- (5) Psalm 140
- (6) Psalm 141
- (7) Psalm 142
- (8) Psalm 143
- (9) Psalm 144

immoralities of Canaanitish heathenism; (2) a state of political anarchy, which made them turn to one usurping king after another; (3) a weak and hesitating foreign policy, which made them put their faith in some great alliance, without being able to agree whether it should be with Assyria or Egypt."

Hosea looked out upon conditions like these with a breaking heart. He saw Israel moth-eaten¹, sick and full of sores², a cake which is burned on one side and dough on the other³, a pot that was wholly worthless⁴, and as a nation which was gray-haired, unwittingly tottering to its doom.⁵ Again and again Hosea predicted that the future of Israel was doom.⁶ Yet his genius lay in the fact that, faced with such a dismal future, he could discover that Yahweh yet loved his people and desired their repentance.

(1) Hosea 5:12

(2) Hosea 5:13

(3) Hosea 7:8

(4) Hosea 8:8

(5) Hosea 7:9

(6) Hosea 8:1; 10:14; 10:15; 13:16 (R.V. margin)

international of Germanized nations; (2) a state of
political anarchy, which made them turn to one another
kind after another; (3) a weak and hesitating foreign
policy, which made them feel their help in some great
alliance, without being able to secure whether it should be
with Austria or Egypt."

These looked out upon conditions like those with
a weary heart. He saw Israel multi-colored, sick and full
of sorrow, a state which he turned on one side and thought on
the other, a state that was wholly foreign, and as a
nation which was weary-haired, unwillingly listening to the
door. Again and again these greeted him the faces of
Israel was poor. Yet his genius lay in the fact that
faced with such a dismal future, he could discover that
what he loved his people and desired their redemption.

(1) 1900-1910
(2) 1910-1920
(3) 1920-1930
(4) 1930-1940
(5) 1940-1950
(6) 1950-1960 (E.V. 1960)

THE BOOK OF HOSEA

When we come to a study of the text of Hosea we are confronted with a very difficult problem. G. A. Smith says,¹ "The text of Hosea is one of the most dilapidated in the Old Testament, and in parts beyond repair. It is probable that glosses were found necessary at an earlier period and to a larger extent than in other books; there are clear traces of some; yet it is not always possible to disentangle them." Harper corroborates this by saying,² "The text of Hosea is one of the most corrupt in the Old Testament".

I

The extent to which criticism has gone in attempting to isolate the additions and to recognize the alterations in the text, may be seen by a survey of the positions of some of the better scholars.

Cheyne says,³ "We cannot suppose that Hosea delivered any part of the book in its present form; it can only be a reproduction by the prophet himself of the main points of his discourses, partly imaginative, partly on the basis of notes."

(1) Smith, Book of the Twelve Prophets, Page 228

(2) Harper, International Critical Commentary, P. clxxiii

(3) Cheyne, Cambridge Bible, Pg. 19

THE BOOK OF HOSEA

When we come to a study of the text of Hosea we are confronted with a very difficult problem. G. A. Smith says, "The text of Hosea is one of the most dilapidated in the Old Testament, and in parts beyond repair. It is probable that changes were found necessary at an earlier period and to a larger extent than in other books; there are almost traces of none; yet it is not always possible to disentangle them." Harper corroborates this by saying, "The text of Hosea is one of the most corrupt in the Old Testament."

I

The extent to which criticism has gone in attempting to restore the original text and to recognize the alterations in the text, may be seen by a survey of the positions of some of the better scholars. Gwyne says, "We cannot suppose that Hosea delivered any part of the book in its present form; it can only be a reproduction by the prophet himself of the main points of his discourse, partly imaginative, partly on the basis of notes."

- (1) Smith, Book of the Twelve Prophets, Page 328
- (2) Harper, History of the Literature of the Bible, p. 404
- (3) Gwyne, Introduction to the Bible, p. 19

Harper lists among others, the following verses as additions and glosses¹: 1:1,7,9-2:1; 2:2b,4,6,7,10,14, 15,16,18-23; 3:5; 5:6; 6:11; 7:4; 8:1b,8b,10-14; 9:9; 10:3-4, 10,14b; 11:8b,9a,10b,11,12b; 12:3b-6,12,13; 14:1-9.

Marti² rejects all references to Judah in 1:1,7, 10; 4:15; 5:5,10,12,13,14; 6:4,11; 8:14; 10:11; 11:12b; 12:2a and all promises of the restoration: 1:9-2:1; 2:13b-23; 3:1-5; 5:15-6:3,5b; 11:10,11; 14:1-9

II

In looking more closely at these verses we find that in two places,³ namely 1:7 and 4:15, Judah is represented as being better than Israel. Neither of these verses are pertinent to the context and are better explained as interpolations than genuine.⁴

There are many references in which Judah is inserted as an afterthought. The ones which seem most clearly to be additions are 5:5,13,14; 6:4,11; 8:14; 10:11; 11:12 (margin). The section 12:2-6 may also be an interpolation for it breaks into the idea of the context and is itself ambiguous.

There are two places⁵ where the name Israel is

- (1) Harper, International Critical Commentary, clx
- (2) Eiselen, Prophetic Books of the Old Testament, II, 358
- (3) Hosea 11:12 is not included because of the Marginal reading.
- (4) Eiselen, Prophetic Books of the Old Testament, II, 359
- (5) Hosea 5:10; 5:12; If 12:2-6 is accepted, 12:2 must be added.

Further lists among others, the following verses
 as additions and glosses: 1:1, V, 9-2:1; 2:27, 4, 6, V, 10, 14,
 16, 18-22; 3:6; 5:6; 6:11; 7:4; 8:15, 20-14; 9:8; 10:3-4,
 10, 14; 11:20, 24, 10, 11, 12; 12:2-8, 12, 13; 14:1-2.
 But ² rejects all references to Luch in 1:1, 7,
 10; 4:15; 5:2, 10, 12, 13, 14; 6:4, 11; 8:14; 10:11; 11:12;
 12:2a and all promises of the restoration: 1:9-2:1; 2:12-23;
 3:1-2; 4:15-2, 20; 11:10, 11; 14:1-2.

II

In looking more closely at these verses we find
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There are many references in which Luch is
 inserted as an afterthought. The ones which seem most
 clearly to be additions are 3:2, 13, 14; 5:4, 11; 8:14; 10:11;
 11:12 (margin). The section 12:2-8 may also be an inter-
 polation for it breaks into the flow of the context and
 is itself ambiguous.

There are two places ³ where the name Israel is

(1) Baron, International Biblical Commentary, 1:1
 (2) Baron, Theological Book of the Old Testament, 1:1
 (3) Baron, Theological Book of the Old Testament, 1:1
 (4) Baron, Theological Book of the Old Testament, 1:1
 (5) Baron, Theological Book of the Old Testament, 1:1

changed to Judah. This would be explained upon the basis that the Judaistic revisor was desirous of having Judah included in the account.

There is no point in eliminating the references to Judah simply because Hosea belonged to the northern kingdom. This in itself would not be sufficient reason to justify their removal from the text. But a careful study of the book itself does reveal that references to Judah and extraneous matter has been inserted. And upon this basis we are justified in eliminating the references to Judah.¹

III

Marti² and Harper³ eliminate all references to the final restoration. Because of the marginal reading "Thou art destroyed, O Israel"⁴ these men conclude that the passages of hope are inconsistent with the thought of Hosea. The abrupt transitions which these passages create and their difference in style indicate that they are interpolations.

Yet such a conclusion is surely not justified by such meager premises. The promises of restoration may be

- (1) 4:15 is the only one which I feel might be left in the text.
- (2) Eiselen, Prophetic Books of the Old Testament, II, P. 358
- (3) Harper, International Critical Commentary, Pg. clxi
- (4) Hosea 13:9

opened to LXXII. This would be explained upon the basis that the LXXIIa revision was desirous of having LXXII included in the account.

There is no point in eliminating the references to LXXII simply because these belonged to the northern kingdom. This in itself would not be sufficient reason to justify their removal from the text. But a careful study of the book itself does reveal that references to LXXII and extraneous matter has been inserted. And upon this basis we are justified in eliminating the references to LXXII.

III

Wright and Kuhn² eliminate all references to the final restoration. Because of the original reading "those who destroyed the temple" (LXXII) they may conclude that the passages of hope are inconsistent with the thought of Hosea. The abrupt transitions which these passages create and their difference in style indicate that they are interpolations. Yet such a conclusion is surely not justified by such meager evidence. The problem of restoration may be

(1) 4:18 is the only verse which I feel might be left in the text.
(2) Alford, "The Book of the Prophet Hosea," II, p. 288
(3) Wright, "The Book of the Prophet Hosea," p. 101
(4) Hosea 1:10

harmonized with the prophecies of doom found in the book. The very promise of a brighter future might be a powerful incentive to the people to change their conduct and return to Yahweh. The fact that certain verses are out of harmony with the context might argue for their removal, although the prophet would be apt to swing from the message of doom to the promise of a restoration for the sake of contrast. Knudson says,¹ "The prophecies of hope in Hosea...dovetail into the rest of the book. Their language and style are also thoroughly Hoseanic." I find no references to the future glory which I feel must be eliminated from the text.

IV

Harper² lists several explanatory phrases which he considers glosses: 4:13d; 5:6; 7:4,16c; 8:8b; 9:1b,9a, 10; 10:5,14b; 12:13. Of these only four are surely glosses.³ These are 1:1; 4:13; 5:6; 8:8b. The reference in 1:1 has already been dealt with in an earlier chapter. The others seem clearly to be additions in the text. However, these changes are minor, and do not seriously affect the book. It must be remembered that it is precarious business to choose out phrases and words and claim they are not genuine.

(1) Knudson, Beacon Lights of Prophecy, P. 122

(2) Harper, International Critical Commentary, P. clxi

(3) This is my own conclusion.

harmonized with the prospect of doom found in the book. The very words of a brighter future might be a powerful incentive to the reader to change their conduct and return to Yahweh. The fact that certain verses are out of harmony with the context might argue for their removal, although the removal would be due to saving from the message of doom to the promise of a restoration for the sake of contrast. Knudsen says, "The prospect of hope in Hosea...develops into the rest of the book. Their language and style are also thoroughly 'messianic'." I find no reference in the future glory which I feel must be eliminated from the text.

IV

Harper lists several supplementary phrases which he considers glosses: 4:13b; 5:6; 7:4, 10a; 8:8b; 9:1, 9a; 10; 10:5, 11b; 12:13. Of these only four are surely glosses. These are 1:1; 4:13; 5:6; 8:8b. The reference in 1:1 has already been dealt with in an earlier chapter. The others seem clearly to be additions in the text. However, these changes are minor, and do not seriously affect the book. It must be remembered that it is the prophet's business to choose out phrases and words and claim they are not genuine.

- (1) Knudsen, *Hosea*, pp. 122-123.
- (2) Harper, *The History of the Hebrew People*, p. 101.
- (3) This is my own conclusion.

V.

We have already seen that Hosea was not the author of the book as it now stands. It appears probable that Hosea wrote a collection of sermons along with a description of his experiences with Gomer. It may be, as Robinson¹ suggests, we have two collections with two introductions; or as Harper² suggests, Hosea may have written his experiences with Gomer (1:2-9; 3:1-4) with a suggestion as to the meaning (2:4-7, 10-14, 18-19).

After Hosea's death, a friend arranged the material as we now have it. When Samaria fell in 721 B. C. this book gained prominence in Judah. After the exile, the book was worked over by a Judaistic reviser who attempted to make it conform to events as they had actually transpired and to include Judah in the prophecies. Later editors made minor changes from time to time until the book finally assumed its present form about the Greek period.³

- (1) Robinson, Prophecy and the Prophets, P. 75
- (2) Harper, International Critical Commentary, P. clxiii
- (3) Eiselen (Prophetic Books of the Old Testament, II, 365) believes it was completed earlier than this.

V.

We have already seen that Hume was not the author of the book as it now stands. It appears probable that Hume wrote a collection of sermons along with a description of his experiences with Homer. It may be, as Robinson suggests, we have two collections with two introductions; or as Harvey suggests, Hume may have written his experiences with Homer (1:2-3; 3:1-4) with a suggestion as to the meaning (2:4-7, 10-14, 17-18).

After Hume's death, a friend arranged the material as we now have it. When Hume's text in Vol. 2, C. 1, this book gained prominence in Dublin. After the exile, the book was worked over by a Dubliner who attempted to give it conform to usage as it had actually transcribed and to include much in the introduction. Later editors made minor changes from time to time until the book finally assumed its present form about the Greek period.

- (1) Robinson, *Frontispiece and the Introduction*, p. 10
- (2) Harvey, *Introduction to the Introduction*, p. 10
- (3) Harvey, *Introduction to the Introduction*, p. 10

WEST SEMITIC PERSONAL NAMES

In tracing the idea of love through very early times, we are dependent almost entirely upon the personal names of the period. Names have lost their significance for us to-day, but in early times this was not so.

I

In early times personal names were more than mere labels. It is true that to-day we have so commercialized life that in some of our factories individuals are known only by number. People to-day change their name which for generations has stood for a family. This makes it futile to attempt to trace a connection between a name and its bearer. Personal names are used only to distinguish one individual from another. This is why it is necessary to give two or three names to an individual--to avoid confusion.¹

However, among the early Semitic peoples, names were given in keeping with an occasion, or an accomplishment, or a great suffering.¹ Very often these names expressed wishes, stated facts, or asked questions.²

Ranke³ has divided the names into the following

- (1) Ranke, Early Babylonian Personal Names, Page 1
- (2) Prof. Leslie, Lecture Notes
- (3) Ranke, Early Babylonian Personal Names, Page 5-6

WEST SWEDISH PERSONAL NAMES

In tracing the lines of love through very early times, we are dependent almost entirely upon the personal names of the period. Names have lost their significance for us to-day, but in early times this was not so.

I

In early times personal names were more than mere labels. It is true that to-day we have no commercialized life that in some of our factories individuals are known only by number. People to-day change their names which for generations has stood for a family. This makes it difficult to trace a connection between a name and its bearer. Personal names are used only to distinguish one individual from another. This is why it is necessary to give two or three names to an individual--to avoid confusion.

However, among the early Swedish people, names were given in keeping with an occasion, or an accomplishment, or a great suffering. Very often these names were wished, stated facts, or asked questions. Names have divided the names into the following

- (1) Names, Early Swedish Personal Names, Page 1
- (2) Names, Early Swedish Personal Names, Page 2
- (3) Names, Early Swedish Personal Names, Page 3

classification:

1. Complete or incomplete sentences:

(a) referring directly to the birth and without religious character (Aham-arshi "I got a brother")

(b) directly or indirectly connected with the birth and throughout of religious character (Sin-ishmeanni "Sin has heard me")

2. A status constructus formation, designating the child as regards its relation:

(a) to the deity. (Warād-Shamash "Servant of Shamash")

(b) to its origin or birthday.

3. A single substantive designating the child. (Ahushunu "Their brother")

A religious attitude has always been closely allied to life, and it is not surprising therefore that we should find expressions of the religious faith of these early people in their personal names. Ranke admits that an overwhelming majority of the names he translated belonged to groups 1(b) or 2 (a) of his classification.¹ Indeed, deity appears in so many instances that he concluded there must have been a rather highly developed civilization at this period.²

(1) Ranke, Early Babylonian Personal Names, Page 6

(2) Ranke, Early Babylonian Personal Names, Page 2

classification:

1. Complete or incomplete sentences:

(a) Reflexes directed to the child and without

relational character (When asked "I got a

brother")

(b) Directly or indirectly connected with the

child and throughout of relational character

(When asked "Who has heard me")

2. A sentence consisting of one formation, designating the child

as regards the relation:

(a) to the body. (When asked "Where is the nose")

(b) to the origin or destiny.

3. A single substantive designating the child. (When asked

"What is brother")

A religious attitude has always been closely

allied to life, and it is not surprising therefore that we

should find expressions of the religious faith of those

early people in their personal names. Hence it is that

an overwhelming majority of the names he translated belonged

to groups I(b) or 2(a) of the classification. Indeed,

he is aware in so many instances that he considered there

must have been a rather highly developed civilization at

this period.

(1) Name, Early Religion Personal Names, Page 8
(2) Name, Early Religion Personal Names, Page 8

II

We have no means of knowing the importance attached to names in this early period.¹ Were new names given to each child or was the family name handed down from father to son? Here again we appeal to Ranke.² He says, "The bulk of the names...gives us the impression of a more or less conventional system of name giving." And yet on the same page he states that the meaning of the names was probably still understood at this time in the Semitic world. In this case we are justified in at least attributing some importance to the names from this period.

III

The first name which concerns our discussion comes from the 7th king of the Dynasty of Larsa.³ Concerning the date Winckler⁴ says, "Eridu, Lagash, Ur, Uruk, Larsa, have already an immemorial past when first they appear in history."

The name which appears in this time is

Abi-Sarê

"The god Sarê is my father"⁵

Such a statement would indicate that God was identified with the father. Was it a filial relationship?

IV

When we come to the first Babylonian Dynasty

(1) Up to Hammurabi

(2) Ranke, Early Babylonian Personal Names, Page 2

(3) Prof. Leslie, Lecture Notes

We have no means of knowing the importance
attached to names in this early period. ¹ But the names
given to each child or even the family name handed down from
father to son have again we appeal to family. ² The
name, "The birth of the name... gives us the indication of a
more or less conventional system of name giving," and yet
on the same name he states that the meaning of the names
was probably still important at this time in the family
world. In this case we are justified in at least attributing
some importance to the names from this period.

The first name which concerns our discussion comes
from the VII line of the Dynasty of Larsa. ³ Concerning the
name "Abdu-larsa" ⁴ name, "Abdu-larsa" ⁵ name, "Abdu-larsa" ⁶ name
appears an important point when first they appear in history.
The name which appears in this line is
"Abdu-larsa" ⁷ "The god and is my father" ⁸
Such a statement would indicate that god was
identified with the father. It is a typical relationship

Thus we come to the first Babylonian Dynasty

(1) In the literature
(2) name, birth, family name, name
(3) name, birth, family name

(2210-1924 B. C.)¹ and more particularly to the notable reign of Hammurabi (2130-2088 B. C.)¹, we find a long list of significant personal names. Professor Leslie has translated many of the names from the First Dynasty, and Ranke has *also* dealt with the Hammurabi Dynasty. From the work of these two, I shall select a few of the names for closer study.

A.

There are several names in which God is spoken of as father, or where the earthly father is associated with God. It is possible that the idea of love was included in the concept.

A-bi-a-ra-ah	"My father is the moon" ²
A-bi-ilu	"My father is god" ²
A-bi-ma-Ishtar	"Truly Ishtar is my father" ²
A-bu-um-ki-ma-ili	"The father is like (the) god" ²
Ili-a-bi	"My god is my father" ²
A-bu-da-di	"The father is my beloved one" (?) ²
Su-ma-a-bu-um	"His name is father" ³
La-si-cl-ka-a-bi-im	"There is no god like the father" ³

Exactly the same relationship is described under the symbol of a son of God.

A-bil-ili	"Son of (the) god" ²
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- (1) Prof. Leslie, Abingdon Commentary, Pg. 108
- (2) Ranke, Early Babylonian Personal Names, Arranged Alphabetically
- (3) Prof. Leslie, Lecture Notes

(2210-1024 E. G.)¹ and more particularly to the notable
 reign of Henry (2180-2088 E. G.)¹, we find a form list
 of significant personal names. Professor Leslie has translated
 many of the names from the Pind Gospels, and hands has
 dealt with the Samaritan Gospels. From the work of these
 two, I shall select a few of the names for closer study.

There are several names in which God is spoken of
 as Father, or where the earthly father is associated with
 God. It is possible that the idea of love was included in
 the concept.

A-m-e-r-e-b	"My father is the moon" ²
A-m-i-in	"The father is God" ²
A-m-e-r-e-b	"Truly Father is my father" ²
A-m-e-r-e-b	"The father is like (the) God" ²
A-m-e-b	"My God is my father" ²
A-m-e-b	"The father is my beloved one" (?) ²
A-m-e-b	"His name is Father" ²
A-m-e-b	"There is no God like the Father" ²

Exactly the same relationship is described under

the symbol of a son of God.

A-m-i-in "Son of (the) God"²

(1) Prof. Leslie, Antiquities of the Jews, Pt. 108
 (2) Prof. Leslie, Antiquities of the Jews, Pt. 108
 (3) Prof. Leslie, Antiquities of the Jews, Pt. 108

A-bil-Ishtar	"Son of Ishtar" ¹
A-ja-ar-ili	"Offspring of (the) god" ¹
A-wil-il-ili	"Man of (the) god" ¹
Bu-ni-An	"Son of god" ²

B.

The love of God is revealed in many names which show His position in relation to individuals. He is their creator, protector, counsellor, and stronghold.

A-bu-(um)-ba-ni	"The father is creator" ¹
Ili- [^] dūri	"My god is my stronghold" ¹
Be-li-na-sir	"My lord is protector" ¹
Bel-ma-lik	"Bel is counsellor" ¹
Ash-ri-Bel	"Bel is my sanctuary" ¹
Ili-e-mu-qi	"My god is my power" ¹
E-a-hegalli	"Ea is my abundance" ¹
A-na-Sili-(MI-li)-shu-e-mi-id	"I trust in his shadow" ¹
Zi-it-ri-AN	"God is my refuge" ²
Zi-im-ri-AN	"God is my protection" ²
I-li-e-su-uh	"My god is a Saviour" ²

Sometimes this idea of love is stated negatively *in names in which* as ~~when~~ we find such expressions as, "The anger of Ishtar is

- (1) Ranke, Early Babylonian Personal Names, Arranged alphabetically
 (2) Leslie, Lecture notes

"Son of Father" ¹	A-El-Isar
"Offering of (the) God" ¹	A-Je-ar-El
"Man of (the) God" ¹	A-El-Isar
"Son of God" ²	El-Isar

B.

The love of God is revealed in many names which show His position in relation to individuals. He is their creator, protector, counselor, and strengthener.

"The Father is creator" ¹	A-im-(us)-pa-el
"My God is my strength" ¹	El-Isar
"My Lord is protector" ¹	El-Isar
"El is counselor" ¹	El-Isar
"El is my sanctuary" ¹	El-Isar
"My God is my power" ¹	El-Isar
"El is my strength" ¹	El-Isar
"I trust in the shadow" ¹	A-im-(us)-pa-el
"God is my refuge" ²	El-Isar
"God is my protection" ²	El-Isar
"My God is a Saviour" ²	El-Isar

Sometimes this idea of love is stated negatively as when we find such expressions as "The wrath of Father is

(1) Father, Early Babylonian Personal Name, derived etymologically from the word "to love".
(2) Father, Father's Name

great".^{1*} If he could be angry we may conclude that he could also love.

C.

Again, the love of God is shown in what he does for individuals. His protecting care and help indicates that he holds them dear unto himself.

I-bi-Bêl	"Bel has called" ¹
Ili-ib-ba-an-ni	"My god has called me" ¹
Ig-mil-Sin	"Sin has spared" ¹
Ili-ip-pa-al-za-am	"My god has looked favorably" ¹
Ashur-i-din-nam	"Ashur has given" ¹
Be-li-ish-me-an-ni	"My lord has heard me" ¹
A-bi-e-shu-uh	"My father has helped" ¹
Ya-dah-An	"God knows" ²
Ya-aš-ma-ah-i-el	"God hears" ²
Ya-ah-za-ar-AN	"God helps" ²
Ya-ar-bi-ilu	"God heals" ²
Ya-an-ti-in-AN	"God gives" ²
Ya-as-qi-it-AN	"God makes to rest" ²
Sa-mu-ki-im	"Supported of god" (Abbreviated) ²

The negative of this also implies a positive side

(1) Ranke, Early Babylonian Personal Names, Alphabetically arranged
 (2) Prof. Leslie, Lecture Notes
 * E-zi-zi-Ishtar-ra-bi

Grand". If he could be angry we may conclude that he could also love.

3.

Again, the love of God is shown in what he does for individuals. His protecting care and help indicates that he holds them dear unto death.

I-mi-ai	"God has called"	1
Ii-i-i-ai-ai	"My God has called me"	1
Ie-ai-i-ai	"God has spared"	1
Ii-i-i-ai-ai-ai	"My God has looked favorably"	1
Ah-m-i-i-ai-ai	"God has given"	1
Ma-i-i-ai-ai-ai	"My God has heard me"	1
A-i-i-ai-ai-ai	"My father has helped"	1
Ya-ai-ai	"God loves"	2
Ya-ai-ai-ai-ai	"God loves"	2
Ya-ai-ai-ai-ai	"God helps"	2
Ya-ai-ai-ai	"God heals"	2
Ya-ai-ai-ai-ai	"God gives"	2
Ya-ai-ai-ai-ai	"God makes to rest"	2
Ma-m-i-i-ai	"Reported of God" (abbreviated)	2

The negative of this also implies a positive side

(1) Hebrew, Greek, Latin, and Syriac, Alphabetically arranged
(2) Hebrew, Greek, Latin, and Syriac
= I-i-i-i-ai-ai-ai-ai

to God's love. Ya-ah-zu-ub-AN--"God forsakes"¹ If he could forsake, he could also be faithful and care for his people.

D.

Finally there are names which in themselves express love in the heart of the Divine.

A-bu-(um)-tabum	"The father is good" ²
A-bu-(um)-wa-ger	"The father is dear" ²
Da-mi-iq-Marduk	"Marduk is friendly" ²
E-a-ma-gir	"Ea is favorable" ²
Ili-ma-ta-ar	"Truly, my god is merciful" ²
Ili-na-ap-she-ra-am!	"My god, be kind again" ²
Ya-ar-ha-am-AN	"God is merciful" ¹
Bi-na-ah-me-el	"Through the kindness of God" ¹
I-la-la-ka	"Ilâh is for you" ¹
Ja-di-du-um	"Beloved (of God)" (Abbreviated) ¹

V.

While one would not be justified in assigning to these names all the rich content of meaning which four thousand years of religious thought has produced, still we may see here the germ of the love-idea as it applies to the Deity.

(1) Prof. Leslie, Lecture Notes

(2) Ranke, Early Babylonian Personal Names, Alphabetically arranged

to God's love. Ye-shu-u-b-Ah--"God forsaken" If he
 could forsake, he could also be faithful and care for his
 people.

D.

Finally there are names which in themselves ex-

press love in the heart of the living.

A-ba-(un)-la-ba	"The Father is good"	S
A-ba-(un)-wa-gar	"The Father is near"	S
De-mi-to-Mer-dik	"Mercy is friendly"	S
Le-wa-er	"He is favorable"	S
Li-ta-er	"Truly, my God is merciful"	S
Li-na-er-er-er	"My God, be kind again"	S
Le-er-er-er	"God is merciful"	I
Si-na-er-er	"Through the kindness of God"	I
I-le-er-er	"Gift is for you"	I
Ja-li-er-er	"Beloved (of God)" (abbreviated)	I

V.

While one would not be justified in ascribing to
 these names all the rich content of names which four
 thousand years of religious thought has produced, still we
 may see here the germ of the love-idea as it applies to the
 deity.

- (1) Rev. Leslie, London, 1901.
 (2) Rev. Leslie, London, 1901. Alphabetically arranged

EARLY RELIGIOUS IDEAS

Religion grew out of a background of an animatistic interpretation of nature. "Man accounted for the everyday facts and observations of life by assigning their origin to some vague..and impersonal supernatural force."¹ Then animism developed in which a personal spirit or spirits displaced the impersonal force. With this grew a ritual of propitiation to the angry gods and offerings to those who were well-disposed.²

I

The early Semites worshipped powers inhabiting physical objects, such as the Spirit in the sun, the moon, and the gods of animals, trees, springs, mountains, and stones.³ As in all religion at this time, "The sacred places were those in which success was won and the spots where the clans gathered for feasts and councils. The sacred objects were those upon which their life depended, the sheep, the bull, the well, the flowing spring, and the fertile earth."⁴

Before Moses, the Hebrews were probably polytheists.⁵ Yet this polytheism tended in the direction

(1) Barnes, Twilight of Christianity, P. 119

(2) Willoughby, Nature Worship and Taboo, P. 230

(3) Fowler, Origin and Growth of Hebrew Religion, P. 6-7, 11

(4) Ames, Religion, Page 12

(5) Joshua 24:2, 14f; Ezekiel 20:7 f

RELIGIOUS BELIEFS

Religion grew out of a perception of an
 immediate interpretation of nature. "Man accounted for
 the mysterious facts and observations of life by assigning
 their origin to some various, and imaginary supernatural
 forces." Then religion developed in which a personal deity
 or spirits displaced the impersonal forces. With this grew
 a ritual of worship leading to the early gods and offerings
 to those who were well-to-do.

I

The early Semites worshipped nature inhabiting
 physical objects, such as the spirits in the sun, the moon,
 and the gods of animals, trees, mountains, and
 stones. As in all religion at this time, "The sacred
 places were those in which nature was won and the gods
 there the object of prayer for favors and comfort. The
 sacred objects were those upon which their life depended,
 the sheep, the bull, the wolf, the flowing spring, and the
 fertile earth."

Before Jesus, the Hebrews were probably
 polytheists. Yet this polytheism tended in the direction

- (1) Baal, God of Fertility, E. 110
- (2) Asherah, Mother of the Gods, E. 110
- (3) Moloch, God of War, E. 110
- (4) El, God of the Universe, E. 110
- (5) Dagon, God of Fish, E. 110

of monolatry,¹ and some of the more enlightened members of the race doubtless did believe in one supreme Deity.² If the national religion of the Hebrews can be dated from the deliverance from Egypt³, then that religion has from its beginning believed in one supreme Deity, for it was Moses who transformed the religion of Israel into a monolatry.⁴

II

Very early in the development of religion, God was thought of as the protector of the tribe and the individuals within the tribe. Each tribe had its own god. It was the duty of the god to avenge injuries done to the tribe or the members of it. Success in war indicated that the god of the conquering tribe was stronger than the god of the vanquished tribe. It was necessary for the very existence of the god that he have worshippers. When all the worshippers of any god were killed, that god ceased to exist. This accounts for the brutality of the Israelites in their warfare. Their victory was not complete until they had exterminated all of the population and thus destroyed the tribal God for the glory of the name of Yahweh.⁵

(1) Fowler, Origin and Growth of Hebrew Religion, P. 7

(2) Knudson, in Abingdon Commentary, Page 159

(3) Fowler, Origin and Growth of Hebrew Religion, P. 23

of monotheism, and some of the more enlightened members of the race themselves did believe in one supreme deity. It is the national religion of the Hebrews can be dated from the deliverance from Egypt, from that religion has been the dominating belief in one supreme deity. For it was Moses who transformed the religion of Israel into a monotheism.

II

Very early in the development of religion, God was thought of as the protector of the tribe and the individuals within the tribe. Each tribe had its own god. It was the duty of the god to reward infants done to the tribe or the members of it. Success in war indicated that the god of the conquering tribe was stronger than the god of the vanquished tribe. It was necessary for the very existence of the god that he have worshippers. When all the worshippers of any god were killed, that god ceased to exist. This accounts for the ferocity of the Israelites in their ventures. Their victory was not complete until they had exterminated all of the population and thus destroyed the tribal god for the glory of the name of Jehovah.

- (1) Exodus, Chapter 12, Verse 17
- (2) Exodus, Chapter 12, Verse 18
- (3) Exodus, Chapter 12, Verse 19

For generations after the Covenant was formed at Sinai between Yahweh and Israel, his dwelling place was at Sinai,¹ though at times he was found in other places.²

When the Israelites left Sinai the presence of Yahweh was symbolized by the Ark.³ Then God was mobile, could travel with his people, command them in warfare, and guide them.

On the whole, the love of God seems to have been confined chiefly to the tribe. Yahweh cared for individuals only because they were members of the tribe which he loved. Nevertheless we may conclude that some enlightened souls guessed that the Divine love might reach to the individual for there is an early tradition that Abraham discovered God as his friend.⁴ However, no one outside the clan was entitled to the protection of the clan's god.

III

When tribes began to settle down upon the land and became dependent upon agriculture for a living, the god of the tribe became the god of the land. These ancient gods of fertility were supposed to have such close connection with the land that they were represented in marital relation with it. These gods needed to be propitiated.⁵ This led to the

(1) Judges 5:4; I Kings 19:8

(2) Judges 5:4,5

(3) Baynes, Israel Amongst the Nations, Pg. 36

(4) James 2:23; Isaiah 41:8; II Chronicles 20:7

(5) Fowler, Origin and Growth of Hebrew Religion, Pg. 39

For generations after the Government was formed at
Hsin-ching (Hsin-ching and Hsin-ching), his dwelling place was at
Hsin-ching, ¹ though at times he was found in other places.
When the Hsin-ching left Hsin-ching the presence of Hsin-ching was
symbolized by the ark. ² Then God was mobile, could travel
with his people, command them in war, and guide them.
On the whole, the love of God seems to have been
confined chiefly to the tribe. Hsin-ching acted for individuals
only because they were members of the tribe which he loved.
Nevertheless it may be said that some enlightened souls
guessed that the Hsin-ching love might pass to the individual
for there is an early tradition that Abraham discovered God
as his friend. ³ However, no one outside the clan was
entitled to the protection of the clan's God.

III

When Hsin-ching began to settle down upon the land and
became dependent upon agriculture for a living, the end of
the tribe became the end of the land. These violent acts of
violence were supposed to have such close connection with
the land that they were represented in mythical relation with
it. These acts needed to be prohibited. ⁴ This led to the

(1) Genesis 12:1; 1 Kings 18:2
(2) Genesis 12:1
(3) Genesis, 12:1; Genesis 12:1
(4) Genesis 12:1; Genesis 12:1
(5) Genesis, 12:1; Genesis 12:1

type of excesses found in the worship of Dionysus and Ashteroth.¹ When individuals or tribes moved from one section of the country to another, very often they accepted the worship of the god of the land to which they came.

It is significant to note that with the Israelites, Yahweh was considered primarily a god of history rather than a god of nature. This preserved them from the excesses of their religious neighbors, when they accepted the new gods of Canaan along with their worship of Yahweh.² However, Yahweh was still the nation's god, no matter where the Israelites journeyed.

That the people took up the worship of the Baalim to an extent which amazed the prophetic mind is not surprising. "In looking back we may see that the adoption of Canaanite worship with its gross excesses was humanly inevitable in the transition from the simple austere life of the wilderness to the relatively complex and luxurious life of Canaan."³

IV

The East has always been a land of mysticism. The Orientals have a profound sense of the superintending

- (1) Fowler, Origin and Growth of Hebrew Religion, P. 40
- (2) Fowler, Origin and Growth of Hebrew Religion, P. 39
- (3) Fowler, Origin and Growth of Hebrew Religion, P. 36

types of processes found in the world of thought and
 behavior. When individuals or tribes moved from one
 region of the country to another, very often they accepted
 the worship of the god of the land to which they came.
 It is significant to note that with the Israelites,
 Yahweh was considered originally a god of history rather than
 a god of nature. This preserved them from the excesses of
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 Yahweh was still the nation's god, no matter where the
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That the people took on the worship of the deity
 as an act which entered the prophetic mind is not
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 of Canaanite worship with its gross excesses was inimical
 inevitably to the transition from the simple, austere life
 of the wilderness to the relatively complex and luxurious
 life of Canaan."²

IV

The God has always been a land of worship.
 The Israelites have a profound sense of the sacredness

(1) Forster, *Religion and Society of Hebrew Palestine*, p. 40.
 (2) Forster, *Religion and Society of Hebrew Palestine*, p. 39.
 (3) Forster, *Religion and Society of Hebrew Palestine*, p. 38.

Spirit over their lives. This spirit is dominant in the literature of the Hebrews. It was Yahweh who raised up the nation of Israel by his own choice, who called Moses, made the covenant with Israel, led the Israelites and fought their battles for them, and who finally gave them the Shekhinah and the Torah. What more could one ask?

When we come to the time of Hosea we find the people with this deeply set conviction that Yahweh loves them as a nation and has preserved their national existence.

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literature of the Hebrews. It was Moses who raised up the
nation of Israel to his own choice, who called Moses, made
the covenant with Israel, led the Israelites and fought
their battles for them, and who finally gave them the
Law and the Torah. What more could one ask?
When we come to the time of Moses we find the
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them as a nation and has preserved their national existence.

THE COVENANT IDEA IN ISRAEL

The Hebrew word for covenant is "berith" and occurs nearly three hundred times in the Old Testament.¹ The original meaning of the word was "fetter" or "bond". If the two contracting parties were socially equal, the Berith was a mutual compact. In case the covenant was formed between two people of differing social levels, the Berith became a promise on the part of the greater; and especially where the fulfillment was conditional² the Berith was an obligation or a law³ on the part of the lesser. Soon the Berith came to have the three-fold meaning of a compact, a pledge, and an obligation. "It is in this threefold sense that the covenant between Yahweh and Israel was understood from the time of Deuteronomy down" and possibly before this.⁴

I

The earliest covenants were made between individuals or between two clans or tribes represented by their leaders.⁵ Thus we have covenants between three men and

(1) Davidson, in Hasting's Dictionary of the Bible, I, 509

(2) Genesis 15:18

(3) In the case of submission to a superior enemy. I S. 11:1

(4) Knudson, Religious Teaching of the Old Testament, P. 177

(5) McGurdy, Schaff-Herzog Encyclopaedia of Religious Knowledge
"Covenant", P. 287

Isaac¹, Laban and Jacob², Shechem and the Sons of Jacob³, Joshua and the people⁴, Jehoida and the princes⁵, and Jehoiada and the chiefs of the guard.⁶

Primitive man had to defend himself from attack. Therefore most covenants were covenants of peace,⁷ and the breaking of a covenant was equivalent to declaring war.⁸ In this sense covenants were supposed between individuals and beasts and the powers resident in stones.⁹ Such covenants were really only intensified forms of the oath.¹⁰

To keep a covenant was an important matter. If a covenant was broken by one of the contracting parties, the curse of the other would fall upon him and kill him. Hence the punishment for breaking a covenant was death.¹¹

II

From very early times we find covenants existing between Yahweh and individuals, or the Israelites as a nation. There is mention of Yahweh covenanting with Noah,¹²

(1) Genesis 26:28-30

(2) Genesis 31:44 f

(3) Genesis 34:

(4) Joshua 24

(5) II Chronicles 23:1

(6) II Kings 11:4

(7) Numbers 25:12; Isaiah 54:10

(8) I Kings 15:19

(9) Job 5:23; Hosea 2:18

(10) Davidson, in Hasting's Dictionary of the Bible, I, 510

(11) Ibid.

(12) Genesis 9:9; 6:18

Abram¹, Phinehas², the Patriarchs³, David⁴, and the Levites⁵. At Sinai a covenant was sealed between a people and a people's god, whereby Israel was to have no other god than Yahweh.⁶ The importance of this covenant is pointed out by Robinson⁷ when he says, "The relation of Jehovah to Israel throughout the whole period of Israel's religion is conceived in terms of a 'covenant'."

In such a covenant God had a responsibility. Yet He would prove faithful. If the covenant was broken it would be broken by the unfaithfulness of the people.⁸ For them to become estranged from Yahweh and his service was to break and profane the covenant,⁹ and this they did.

III

In Deuteronomy we have mention of three covenants. It mentions the covenants with the Patriarchs,³ the covenant at Horeb,¹⁰ and the covenant on the plains of Moab.¹¹ The Priestly Code mentions only two covenants, the one with Noah¹²

- (1) Genesis 15:18; 13:15
- (2) Numbers 25:13
- (3) Deuteronomy 7:12
- (4) II Samuel 7:
- (5) Deuteronomy 33:9
- (6) Exodus 6:4,7; 24:4 f
- (7) Robinson, in Abingdon Commentary, P. 175
- (8) Judges 2:1; Deuteronomy 31:16; Psalms 89:34
- (9) Genesis 17:14; Deuteronomy 4:23,31; 29:25; 31:20; Hosea 8:1
- (10) Deuteronomy 4:13; 5:2
- (11) Deuteronomy 29:1
- (12) Genesis 9:

and the one with Abraham.¹ But in the mind of the writer these were manifestations of a higher eternal covenant² which Yahweh would not break.³ From these references to very early covenants, we may be sure that the covenant idea dated back to an early time.

The Book of the Covenant⁴ itself presupposes agricultural conditions of life, not nomadic. This indicates that the Israelites had come into touch with people settled upon the land. This may be accounted for by the fact that the Israelites had captured the cities of Sihon, Heshbon, and Og and the trans-Jordanic territory. For this reason, Baynes⁵ says, "The book of the covenant...may indeed be of earlier formulation than many scholars would be prepared to admit: it may in large measure rightly claim the title of the law of Moses." But whether we can establish the early origin of the entire Book or not, it is practically certain that the covenant itself was formed and the obligation of monolatry was assumed in the time of Moses.⁶

The eighth century prophets seldom mention the covenant idea. Davidson⁷ points out the two references in

- (1) Genesis 17
- (2) Genesis 17:7, 19
- (3) Leviticus 26:44
- (4) Exodus 20:22-23:19
- (5) Baynes, Israel Amongst the Nations, P. 37
- (6) Brewer, Literature of the Old Testament, P. 31
- (7) Davidson, in Hasting's Dictionary of the Bible, I, 512

Hosea¹ and then adds that the first one is obscure in its meaning and the second one is an interpolation. But whether the ideas were definitely expressed or not, they were certainly latent within these prophets and came into their full expression in the seventh century in Jeremiah, Ezekiel, Deuteronomy, Deutero-Isaiah, and the Priestly Code.²

IV

Every covenant was based upon a friendly relation between the two contracting parties and was designed for the benefit of at least one of them. With Israel, it was always God who initiated the covenant and it was always for the benefit of Israel.³

The laws in Israel were the legal expression of a covenantal relationship between the nation and Yahweh. It was an evidence of divine love and good-will rather than of stern discipline. Knudson⁴ says, "The fundamental thought that lay back of the covenant idea was never that of legal obligation, but always that of the divine grace." And Robinson⁵ adds, "The covenant relation is not a bargain, but the obligation of a growing friendship. Such was the idea of the covenant in Israel.

(1) Hosea 6:7; 8:1

(2) Knudson, Religious Teaching of the Old Testament, P. 178

(3) Davidson, in Hasting's Dictionary of the Bible, I, Pg. 511

(4) Knudson, Religious Teaching of the Old Testament, P. 179

(5) Robinson, in Abingdon Bible Commentary, Pg. 176

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- (1) Robinson, The Bible in English, p. 170
- (2) Robinson, The Bible in English, p. 170
- (3) Robinson, The Bible in English, p. 170
- (4) Robinson, The Bible in English, p. 170
- (5) Robinson, The Bible in English, p. 170

THE INTERPRETATION OF HOSEA I-III

When we come to a consideration of the first three chapters of Hosea, we are immediately faced with a perplexing critical problem. How are we to interpret these chapters? Are they imaginary, allegorical, or historical? J. F. McCurdy¹ says that "probably chapter one is the most diversely interpreted chapter in all prophetic literature." With this in mind let us consider some of the attempted interpretations.

I

Some authorities² regard this section of the book as a vision with no basis in actual fact. Hosea, they say, related this vision to provide a vehicle for the transmission of his message.

In support of this it is argued (i) that at times the prophets did express their messages in a form which raises serious doubt as to their literal interpretation.³ Not only in their figures of speech, but in the account of the acts they performed we find related that which can have only a symbolic meaning.⁴ (ii) A literal

(1) Jackson, New Schaff-Herzog Encyclopedia of Religious Knowledge, "Hosea", Page 371

(2) Aben Ezra, Keil, Wunche, Tottermann. See Harper, International Critical Commentary, Page 208

(3) Elselen, Prophetic Books of the Old Testament, II, 374

(4) See Ezekiel 4:2; Jeremiah 28:10; Ezekiel 4:12

interpretation is a reflection upon the character of Yahweh. Therefore this account must be a vision. (iii) The command to act and the interpretation of that action are connected in such a manner as to suggest a vision-experience rather than actual life.

However, such an interpretation breaks down by the weight of its own superficiality. (i) The narrative itself does not give the slightest hint of being a vision. It is told in the most realistic fashion. "It bears the stamp of reality," says Eiselen, "and only a literal interpretation of the story as narrated in 1:2-9 and 3:1-3 seems to satisfy the demands of the language."¹ (ii) The fact that this is called a vision would not nullify the reflection upon the character of Yahweh. (iii) There is nothing here which demands a vision to explain it. Everything told can be explained better by another theory.² (iv) We still have the problem as to the origin of Hosea's concept. How did Hosea discover that Yahweh loved Israel? (v) Pure invention was seldom used as a literary form in early prophecy.²

From this we must conclude that the vision-theory is inadequate as an explanation of these chapters.

(1) Eiselen, Prophetic Books of the Old Testament, II, 375
(2) Harper, International Critical Commentary, Pg. 208

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Yahweh. Therefore this account must be a vision. (iii)
The command to not and the interpretation of that action
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However, such an interpretation breaks down by
the weight of its own superfluity. (i) The narrative
itself does not give the slightest hint of being a
vision. It is told in the most realistic fashion. "It
bears the stamp of reality," says Ewald, "and only a
literal interpretation of the story as narrated in 1:2-3
and 3:1-3 seems to satisfy the demands of the language."¹
(ii) The fact that this is called a vision would not
nullify the reflection upon the character of Yahweh.
(iii) There is nothing here which demands a vision to
explain it. Everything told can be explained better by
another theory.² (iv) We still have the problem as to the
origin of Rosen's concept. How did Rosen discover that
Yahweh loved Israel? (v) Pure invention was seldom used
as a literary form in early prophecy.³

From this we must conclude that the vision-theory
is inadequate as an explanation of these chapters.

(1) Ewald, *Prophetic Books of the Old Testament*, II, 375
(2) Prophetic Literature, 12, 200
(3) Prophetic Literature, 12, 200

II

Another interpretation considers the account in these chapters as allegory, or parable, or figures of speech.¹ This theory is closely allied to the vision-theory, for both deny the historical foundation to the account. According to this interpretation Hosea called his wife an adulteress simply to emphasize the message which he desired to preach. The entire story is a product of the imagination, but has an allegorical significance.

In support of this theory, the arguments for the vision-theory are advanced with the further addition that the chief emphasis of the narrative is upon the symbolical names.

The same arguments may be used here in refuting the allegorical interpretation theory as were used against the vision theory. And in addition we might add (1) The use of symbolical names was common to the prophets.² Therefore the names found here would not be sufficient grounds for allegorizing the whole story. (11) The entire story will not admit of allegorizing. For example, there is no symbolical significance in the name Gomer³ or in the

- (1) Crocius, DeWette, Schroder, Bleek, Reuss. See Harper, International Critical Commentary, Page 208
- (2) Isaiah 7:3; 8:3
- (3) Harper, International Critical Commentary, Page 208

fact that the second child was a girl.

III

The third attempt at an interpretation accepts this story as actual history. Hosea married a woman named Gomer, who proved faithless to him, went away, and was finally returned to her husband. Such a view however, presents us with two major problems which have received many attempted solutions.

A.

The first problem is to decide as to the character of Gomer. Some authorities look upon her as an acknowledged harlot.¹ Grotius, and Kurtz hold that she had already borne children in adultery. Bockel and Mau believed that while she was a harlot, the three children borne to Hosea were his own. Dathe, Bauer, Ewald, Hofmann, and Valetton held that Gomer was an unchaste woman and after her marriage to Hosea bore children in adultery.

Supporters of this view point out that this marriage attracted the attention of the people and emphasized the message which was intended to open their eyes to their own sins. Umbreit² goes so far as to say that Hosea deliberately chose a harlot, feeling that he sustained the same relation

(1) Authorities quoted are found in Harper, International Critical Commentary, Page 208

(2) Harper, International Critical Commentary, Page 209

to his wife as Yahweh did to Israel.

Yet the objections against the view that Gomer was an acknowledged harlot are practically decisive. (i) The ordinary word for "harlot" is not used.¹ (ii) This interpretation would indicate that Israel had been impure from the very first. This is contrary to the general teaching of the prophets who represented her as pure at the time of her union with Yahweh.¹

Sharpe, Riedal and Halevy hold that the adultery here referred to is spiritual fornication. Gomer was a worshipper of idols. But so were all the Israelites of Hosea's time. Such an example could hardly be used to awaken those who were doing the same things and saw no evil in their conduct.

Thomas Aquinas, and Schmidt held that Hosea took Gomer, not as a full wife, but as a concubine. But this is contrary to the evident meaning and nullifies the symbolical interpretation.

Luther and Osiander argued that Gomer was virtuous and the children did belong to Hosea, but that Hosea called them adulterous for teaching purposes. Such would be out of keeping with the character of Hosea, and might produce considerable misunderstanding both at home and abroad.

(1) See Harper, International Critical Commentary, P. 209

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(1) See Barrow, International Critical Commentary, p. 208

Schegg, Schlier, Cheyne, Wellhausen, W. R. Smith, G. A. Smith, and Marti held that Gomer was pure when Hosea married her, but had a tendency toward adultery which finally prevailed. This theory preserves the evident meaning of the story at the same time doing away with the moral difficulties involved in the other views. This theory also explains the basis for Hosea's love for his wife and consequently the origin of his conception of the mutual relationship between Yahweh and Israel. The act of Hosea taking back his wife in Chapter 3 is most natural on the basis of this view.

After giving due consideration to the various theories, it seems most likely that the last one is correct. Hosea married Gomer in all good faith. She was pure. But she had a weak spot which finally effected her ruin. And through this experience Hosea came to his realization of the relation between Yahweh and Israel and the spiritual adultery of the latter.

B.

The second problem has to do with the arrangement and character of the material in these three chapters. We discover narrative and interpretation mixed indiscriminately.

In order to make the material conform to actual

happenings, Marti rejects chapter three entirely.¹

Robinson² claims that we have in these three chapters two stories. Chapter three is told in the first person and came from the prophet's own lips. Chapter one which is told in the third person was written by another. Each of these was used as the introduction to a collection of the prophecies of Hosea. The one collection was very short consisting of the first two chapters only. Both of these books were placed, unchanged, in the complete collection of Hosea's prophecies.

Sellin makes these chapters into a homogeneous story written in the first person.³ He does this by accepting the following verses in this order as genuine: 1:2; 3:1,3-5a; 1:3a; 3:2.

Still another reconstruction is given by Scott.⁴ He maintains that the whole third chapter should be inserted as it stands between verses nine and ten of chapter one. This makes the story a complete whole. He blames the present position of chapter three in the text on an error of an early copyist.

Professor Leslie,⁵ Harper⁶, and Bower⁷ suggest

- (1) Prof. Leslie, Class notes
- (2) Robinson, Prophecy and the Prophets, P. 75
- (3) Prof. Leslie, Class notes
- (4) Scott, The Message of Hosea, Page 29
- (5) Prof. Leslie, Class notes
- (6) Harper, International Critical Commentary, P. cxliv
- (7) Bower, Literature of the Old Testament, P. 96

that we have in these chapters an actual record of events written some years after the happenings. They were written in the light of subsequent history and experience. This would account for the mixture of facts and interpretation found here. The command to marry a harlot, then, was not actually a direct command from Yahweh, but only seemed so in the light of later experience. This is undoubtedly the most credible of the theories.

IV

In the light of the conclusions already reached, we may reconstruct the first three chapters to form the following story.

Hosea married a woman, Gomer bath Diblaim. So great was their joy when their first boy was born, that in thankfulness they named him Jezreel (God Sows). The actions of Gomer made Hosea distrustful of her and when the second child was born, she was named Lo-ruhamah (Not Loved). By the time the third child was born Hosea knew the worst. His wife had been unfaithful to him. This boy was named Lo-Ammi (Not my people). Hosea was broken-hearted over the unfaithfulness of his wife. However, he felt compelled to offer her the opportunity to go with her lovers. Gomer leaped at the chance and departed, apparently leaving the

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IV

In the light of the conclusions already reached, we may reconstruct the first three chapters to form the following story.

Hosea married a young, Gomer, Beth Lebanon. So great was their joy when their first boy was born, that in their blindness they named him Jahweh (God Save). The actions of Gomer made Hosea distrustful of her and when the second child was born, she was named Israhel (Not Loved). By the time the third child was born Gomer knew the worst. His wife had been unfaithful to him. This boy was named Lo-amai (Not my people). Hosea was broken-hearted over the unfaithfulness of his wife. However, he felt compelled to offer her the opportunity to go with her lovers. Gomer, loathed at the chance and deserted, subsequently leaving the

children with Hosea. Through a period of about four years¹ Hosea carried on his prophetic activities. To him had come the message of the unfaithfulness of Israel. Israel was courting strange Gods and Yahweh would be compelled to cast her off. Then one day Hosea found Gomer. His love for her had never died. He paid the price asked for her release and bought her back to himself. Fearful lest she should again prove unfaithful, he limited her freedom for a time, and kept her in the home as a servant rather than a wife.

Primarily it was this experience which made the difference between Amos and Hosea. It softened Hosea's heart. Amos could preach justice and retribution; but Hosea's message was one of love and discipline. With Hosea "the lightning flashed out of his tear-dimmed eyes". Amos said Israel was warped in its righteousness; Hosea said she had sinned against love. One feels here the love and compassion of a suffering Christ and one can almost hear him praying, "Father, forgive them for they know not what they do." With Hosea, God's love matched his justice to produce grace. While Amos cried, "Turn and look, for Yahweh is back of you pursuing you!", Hosea pleaded, "Let us arise and go to the Father!"

(1) Harper, International Critical Commentary Pg. clviii

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produce grace. While Hosea cried, "Turn and look, for Jahweh
is back of you pursuing you!", Hosea pleaded, "Let us
arise and go to the Father!"

HOSEA'S INTERPRETATION OF HIS EXPERIENCE

Hosea's domestic experience proved to be the soil from which his later message grew. The love of Yahweh for Israel was the blossom of which the love of Hosea for Gomer was the seed. His message grew directly from his tragic home life. We shall now see how Hosea paralleled the experience of himself and Gomer with that of Yahweh and Israel.

I

The story of Hosea's life begins with his marriage to Gomer.¹ Apparently the two were happy in their new relationship.²

Likewise, in the beginning of her history, Israel was loved by Yahweh.³ The relationship was so intimate that it resembled marriage.⁴ The two were united in a bond which seemed indivisible.

II

After a time Hosea realized that Gomer was unfaithful to him.⁵ She was playing the harlot with other

(1) Hosea 1:3

(2) Happiness of early life of Yahweh and Israel indicates this.

(3) Hosea 9:10; 10:1; 11:1,3-4

(4) Hosea 2:16

(5) Names of the last two children (Hosea 1:6,9) indicate this.

men. This discovery must have been a great disappointment to the sensitive prophet.

In a similar way Israel was playing the harlot with other gods.¹ She was using the rites from the Baal worship to worship Yahweh. In reality she was worshipping the Baalim under the name of Yahweh.² This was spiritual adultery. Israel believed that the Baalim could assure her of good crops.³ This material blessing which she sought corresponded to the gifts for which the harlot prostituted herself.⁴ Yet this was not the only reason for Israel's unfaithfulness, for at times Israel had to pay her lovers for their attentions.⁵

III

As one reads the story of the unfaithfulness of Gomer and the patient love of Hosea⁶ one feels that Gomer had never realized the depth of her husband's love. She had lived with him for some time, but had not known him.

Though Israel had had many evidences of Yahweh's love,⁷ there was no realization of its depths and in-

(1) Hosea 4:12,18; 5:3; 6:4,7,10; 9:10; 11:2

(2) Hosea 2:8; 4:13; 8:6; 13:2

(3) Hosea 2:5

(4) Hosea 2:12; 9:1

(5) Hosea 8:9

(6) Willingness to take Gomer back indicates longsuffering love.

(7) Hosea 2:8; 11:1-4; 12:9

tensity. The great sin of Israel lay in the fact that she did not know Yahweh.¹ She could receive the gifts from his hand and yet forget him², and follow after other lovers.³

IV

The children born from adultery did not belong to Hosea's household. If we are to assume that Hosea only gradually came to the realization of his wife's unfaithfulness, we may assume that "Jezreel"⁴ signified true joy in the heart of the parents. "Lo-Ruhamah"⁵ reveals a shadow of doubt in the mind of Hosea, and the full knowledge of his wife's waywardness is known when he names the third child "Lo-Ammi".⁶

On the other hand, these names may be interpreted as applying solely to the nation of Israel. The prophet may have given these names to his children as warnings of the coming doom upon Israel.⁷

Certainly the former theory is the more credible. Hosea learned to think of Israel as a Harlot only after his own wife had proved unfaithful; and the allegorical significance of the children's names occurred to him after

(1) Hosea 2:8; 4:1,6

(2) Hosea ~~5:8; 8:4; 9:10; 11:2~~ 4:6; 8:14; 13:6

(3) Hosea 4:12; 5:3; 6:4; 9:10; 11:2

(4) Hosea 1:4 Literally "Whom God soweth"

(5) Hosea 1:6 Literally "That hath not obtained mercy"

(6) Hosea 1:9 Literally "Not my people"

(7) Harper, International Critical Commentary, olviii

ward.

Israel was no longer the wife of Yahweh, declared Hosea, and the children who were reared in this adulterous religion were not children of Yahweh.¹ The children's names have a singular significance when applied to the nation of Israel. "Jezreel" recalls the murder of all the descendants of Ahab and the house of Omri by Jehu.² "Lo-Ruhamah" reveals the fact that Yahweh will no longer pity Israel, and she shall fall before her oppressors.³ "Lo-Ammi" indicates that in the utter rejection of Israel by Yahweh, the nation shall be driven out of Canaan and go into exile.^{2,3}

V

It appears that after Gomer was found to be unfaithful, Hosea allowed her to go with her lovers.⁴ Doubtless Hosea hated to give her up, but he knew there was no other way. If she desired to have paramours, she must have them. So Hosea gave her her freedom.

In the same way, Yahweh is broken-hearted over the wayward nation.⁵ However he must let her go with the Baalim⁶

(1) Hosea 2:4; 5:7

(2) II Kings 10. Harper, International Critical Commentary, vol. viii

(3) Hastings, Dictionary of the Bible, "Hosea", Pg. 421

(4) His willingness to buy her back indicates this.

(5) Hosea 14:1

(6) Hosea 2:2-3,6; 9:15,17

for she will not be satisfied until she does.¹ She must go into the "far country" before she can be cured of her prodigality.² As she is sent away, we hear the husband lamenting, "How shall I give thee up, Ephraim? How shall I cast thee off, Israel?"³

VI

From Hosea's willingness to receive Gomer back into his home and pay a price to have her⁴, one may surmise that his love had remained true to her. When she did come back a new relationship was formed, though she had to prove herself true once more to her husband.⁵ Then the names of the last two children were changed to "Ruhamah"⁶ (Loved One) and "Ammi"⁷ (My People).

Though Israel has gone away from Yahweh, his love still follows her.⁸ Yahweh will woo Israel even while she is in the wilderness.⁹ In time she will answer his voice and will come back to her husband once more.¹⁰ She will be cured of a wayward heart,¹¹ a new covenant of marriage will

- (1) Hosea 11:7
- (2) Hosea 2:6-7, 10-12; 10:13
- (3) Hosea 11:8-9
- (4) Hosea 3:2
- (5) Hosea 3:3
- (6) Hosea 2:23
- (7) Hosea 2:23
- (8) Hosea 3:1; 7:13
- (9) Hosea 2:14-15; 8:10
- (10) Hosea 3:5; 6:1-2; 11:10
- (11) Hosea 2:17; 14:4

For she will not be satisfied until she does. ¹ She was
 to find the "far country" before she can be cured of her
 prodigality. ² As she is sent away, we hear the husband
 lamenting, "How shall I give thee up, Deborah, the shall
 I want thee oft, I want!" ³

VI

From David's willingness to receive David back
 into his home and pay a price to have her, ⁴ one may surmise
 that his love had remained true to her. When she did come
 back a new relationship was formed, though she had to prove
 herself true once more to her husband. ⁵ Then the names of
 the last two children were changed to "Rahab" (loved One) ⁶
 and "Ami" (My People). ⁷
 Though David has come away from Rahab, his love
 still follows her. ⁸ Rahab will woo David even while she
 is in the wilderness. ⁹ In time she will answer his voice
 and will come back to her husband once more. ¹⁰ She will be
 cured of a wayward heart, a new covenant of marriage will ¹¹

- (1) Verse 11:7
- (2) Verse 11:8-10
- (3) Verse 11:11-13
- (4) Verse 11:14
- (5) Verse 11:15
- (6) Verse 11:16
- (7) Verse 11:17
- (8) Verse 11:18
- (9) Verse 11:19
- (10) Verse 11:20
- (11) Verse 11:21

be made¹, and Israel will once more be the wife of her Divine husband.² In the joy and blessing of the new covenant even nature will have her share.³ The names of the children will be changed so that "Jezreel" means "God sows" Israel in the land,⁴ and she who "had not obtained mercy" will find mercy,⁴ and Israel shall once more be the people of Yahweh.⁴

VII

"It is commonly agreed that Hosea sustained the same relation to the development of the doctrine of the divine love that Amos did to the idea of the divine righteousness."⁵

In this book, for the first time, the Divine love blazes out in its full glory. And the concept arose from a spirit which had been crushed by a prodigal wife!

(1) Hosea 2:19-20

(2) Hosea 2:16-17

(3) Hosea 2:18, 21-22

(4) Hosea 2:23

(5) Knudson, Religious Teachings of the Old Testament, P. 174

SYMBOLS OF LOVE AND FIGURES OF SPEECH

By the use of similies and metaphors Hosea expressed his idea of the love relationship which existed between Yahweh and Israel.

I

The ideal relationship between Yahweh and Israel is that of husband and wife. In the restored kingdom Yahweh says, "Thou shalt call me Ishi" (husband).¹ As Hosea welcomed back his wife, so Yahweh would restore the marital relationship which he had had with Israel. The fact that Israel has proved faithless² serves to intensify the love of the Husband for her. Her black life stands out in more marked contrast when it is compared with the faithfulness of Yahweh.

The figure of husband and wife was not original with Hosea. Other nations thought of their God as a husband, but usually in a sensual relationship. Often he was merely the husband of the land. "It was Hosea, so far as we know, who first gave ethical significance to this figure."³ Hosea spiritualized and moralized the

(1) Hosea 2:16

(2) Hosea 4:12; 5:3; 9:1

(3) Knudson: Religious Teaching of the Old Testament P. 180

figure.

II

The eleventh chapter of Hosea is the most beautiful chapter in the book. Here Yahweh's love is likened to the love of a father for his son. He has treated Israel as his child. "...It was I who taught Ephraim to walk, taking them up on mine arms but they did not understand that I healed them.¹...And I was to them as they that lift up a babe to their bosom and I bent down unto him and carried him."² It was but a short step from this idea to the personal concept when the individual Israelite could call himself a child of God.³

This metaphor was not wholly original with Hosea. It is found in Exodus⁴ where Jahveh says he will avenge injury done to Israel as a father would his own son. However, Hosea has placed his emphasis upon the love motive in Yahweh. It is this new meaning which the later prophets usually have in mind when they speak of God in terms of fatherhood.⁵ There are eleven places in the Old Testament where God is spoken of as Father⁶ and in all but two⁷ the

(1) Brown, Hosea, Pg. 99 Translating Hosea 11:3

(2) Scott, Message of Hosea, P. 66 Translating Hosea 11:4

(3) Knudson, Religious Teaching of the Old Testament, P. 183

(4) Exodus 4:22-23 (J)

(5) Aytoun, God in the Old Testament, Pg. 144

(6) Jer. 3:4, 19; 31:9; Isa. 63:16; 64:8; Dt. 32:6; II Sam. 7:14
Psa. 68:5; 89:27; Malachi 1:6; 2:10

(7) Malachi 1:6; 2:10

The almighty character of Moses is the most beautiful
 character in the book. Here Yahweh's love is likened to the
 love of a father for his son. He has treated Israel as his
 child. "It was I who taught Abraham to walk, taking
 them up on mine arms but they did not understand that I
 healed them. And I was to them as they that life up a
 babe to their bosom and I bent down unto him and carried
 him." It was but a short time from this idea to the
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 fatherhood. There are eleven places in the Old Testament
 where God is spoken of as Father and in all but two the

- (1) Brown, *Ex. 33* Translating Ex. 33:1-3
- (2) Scott, *Exodus of Moses*, p. 50 Translating Ex. 33:1-3
- (3) Anderson, *Religious Language of the Old Testament*, p. 103
- (4) Brown, *Ex. 33-34* (p. 104)
- (5) Anderson, *Religious Language of the Old Testament*, p. 104
- (6) Anderson, *Religious Language of the Old Testament*, p. 104
- (7) Anderson, *Religious Language of the Old Testament*, p. 104

term is used in a kindly affectionate sense.¹ It is significant to note that when Jesus sought a term to express his conception of God, he called him "Father".

III

In the second chapter² of Hosea, Yahweh is represented as a lover who will seek to win the affection of his beloved. "Behold, I will allure her, and bring her into the wilderness and speak to her heart...I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness and in justice and in loving kindness and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah."

Yahweh is going to woo Israel and become engaged to her in a love relationship which will culminate in marriage and future faithfulness.

IV

Hosea looks upon Yahweh as the Great Physician.

"When I would heal Israel, then is the iniquity of Ephraim uncovered."³ The sore spot, upon closer examination, proves to be a malignant cancer. And when Israel is cured, "they know not that I (Jehovah) healed them."⁴ After Israel has

(1) Knudson, Religious Teaching of the Old Testament, P. 182

(2) Hosea 2:14-15, 19

(3) Hosea 7:1

(4) Hosea 11:3

term is used in a kindly affectionate sense. It is significant to note that when Jesus sought a term to express his conception of God, he called him "Father".

III

In the second chapter of Hebrews, Yehovah is represented as a father who will seek to win the affection of his beloved. "Should I will always bear, and bring her into the wilderness and speak to her heart... I will betroth thee unto me for ever; yes, I will betroth thee unto me in righteousness and in justice and in loving kindness and in mercy. I will even betroth thee unto me in faithfulness; and thou shalt know Yehovah." Yehovah is coming to woo Israel and become engaged to her in a love relationship which will culminate in marriage and divine faithfulness.

IV

Esau looks upon Yehovah as the Great Physician. "When I would heal Israel, then is the integrity of Yehovah manifested." The sore spot, upon closer examination, proves to be a malignant cancer. And when Israel is cured, they know that I (Yehovah) healed them. After Israel has

(1) Epistle to the Hebrews, ch. II, v. 17.
(2) Hebrews 2:17-18.
(3) Hebrews 7:1.
(4) Hebrews 11:3.

proved unfaithful, Yahweh promises, "I will heal their backsliding, I will love them freely."¹ As a physician tenderly applies the healing ointment and binds up the wounds of his patient, so Yahweh will care for his beloved Israel.

V

It is Yahweh's desire to deal with Israel as a Shepherd would his sheep. But this is impossible due to the stubbornness of Israel. "How will Jehovah feed them as a lamb in a large place?"² "If Israel rebels against his master's yoke, how can he expect to be treated as gently as a lamb?"³ Yet in their early life Yahweh could lead them. "I did know thee in the wilderness, in the land of great drought. According to their pasture so were they filled..⁴"

The shepherd is a familiar sight in Palestine and symbolizes love and care. This figure of Hosea's proved very popular in Israel. A psalmist used it when he wrote, "The Lord is my Shepherd, I shall not want."⁵ And Jesus repeated it when he said, "I am the good shepherd."⁶

(1) Hosea 14:4

(2) Hosea 4:16

(3) Brown, Hosea, Page 46

(4) Hosea 13:5-6

(5) Psalm 23:1

(6) John 10:11

VI

Yahweh is like a kind master who loves and cares for his beast. Yet Israel has been stubborn. "Israel hath behaved himself stubbornly, like a stubborn heifer."¹ For this reason Yahweh can not treat them as gently as he would a lamb. Nevertheless Yahweh loves them and will draw them as he did in the past, not with bands which cut and bruise the beast, for "I drew them with cords of a man, with bands of love."² In the future Israel shall become "a heifer that is taught"³ and in order to rest him from his burden he will lift the yoke up off his shoulders, nearer the beast's neck.³ In every way Yahweh will try to make the work of Israel pleasant.

VII

Besides these references there are places where Hosea mentions Yahweh in a figure of speech but does not expand the figure. These are like the shining crystals in a sand bank, for we catch a glimpse of their light then see them no more.

Yahweh has been the Giver of the good things which Israel has received.⁴ Yet Israel did not know that

- (1) Hosea 4:16
- (2) Hosea 11:4
- (3) Hosea 10:11
- (4) Hosea 2:15, 21-22

they had come from him. "She did not know that I gave her the grain, and the new wine, and the oil, and multiplied unto her silver and gold, which they used in the worship of Baal."¹

Yahweh was the one who discovered Israel and loved her from the very beginning. "I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at its first season."² With great joy and refreshment of spirit, Yahweh had found Israel in the wilderness.

Yahweh in love will call Israel back to him. "Jehovah...will roar like a lion; for he will roar, and the children shall come hurridly from the west."³ This is not a roar which brings terror, but the call of a lion to her young. "The summons of Yahweh to his people shall be loud as the roar of a lion--and his sons shall come back like birds returning from their annual pilgrimage."⁴

"I will be as the dew unto Israel."⁵ Hosea knows the dew is kind and beneficial. Such will be Jehovah's treatment of Israel. Gently he will refresh and feed them. Their parched spirits will ^{be} revived by the Divine presence.

(1) Hosea 2:8

(2) Hosea 9:10

(3) Hosea 11:10 Translation by Brown, Hosea, Page 104

(4) Scott, Message of Hosea, Page 68

(5) Hosea 14:5

HIS FUNDAMENTAL IDEAS OF LOVE

Hosea's message grew out of a broken home. And at the center of that tragedy was a broken heart. The pathos of his own domestic experience echoes throughout his entire message. A large part of the book is written in the minor key. All the way through the book we are sensitive to a love which has been scorned and mistreated. Whether the husband be thought of as Hosea or Yahweh, we feel his love for his erring wife and know that as soon as she will return, he will take her back to himself again. Thus the love of Yahweh is one of the underlying ideas in his entire message.

I

There are various words used of "love" in the Old Testament. The Hebrew word "Aheb" refers to either human or divine love or affection. The Hebrew word "chesed" means loving-kindness or goodness. The word "emeth" meaning faithfulness was very closely related to "chesed" and referred to the loyalty of a friend.¹ The word "compassion" comes from a Hebrew word for "womb" and so probably refers to the mother-feeling of love. The word

(1) Jeremiah 24:27; II Samuel 2:6

used most often by Hosea is "chesed" by which Hosea implies that the love of God for men is like to the love of a man for his wife. The word "leal love"¹ which is not found in Amos represents an act or feeling of dutiful or loyal affection.² Such was Yahweh's attitude toward Israel.

II

Yahweh was not originally the God of Israel, but voluntarily elected these people as his own and entered into a covenant relation with them.³ The contract was entirely voluntary. Yahweh chose Israel as his people.⁴ And Israel accepted Yahweh as her God.⁵ In the future restoration Yahweh will say to Lo-ammi, "Thou art my people"⁶ and Israel will answer, "Thou art my God".⁶ When Yahweh says "O Israel, return unto Jehovah thy God"⁷ we are conscious that he claims them as peculiarly his own.

"Never before had the relation between God and Israel been comprehended with such strong emotional passion. Love is the keynote of this relation. Yahweh alone for Israel and Israel alone for Yahweh."⁸ A love relationship is implicit.

- (1) Hosea 6:4,6; 10:12
- (2) Harper, International Critical Commentary, P. cxlix
- (3) Fowler, Literature of Ancient Israel, P. 171 Hos. 13:4
- (4) Hosea 1:9; 4:6; 11:7
- (5) Hosea 1:9; 5:4; 13:4
- (6) Hosea 3:23
- (7) Hosea 14:1
- (8) Beyer, Literature of the Old Testament, P. 98

used most often by Hosea is "chosen" by which Hosea implies that the love of God for man is like the love of a man for his wife. The word "love" which is not found in these representations is not or feeling of affection or love. ¹ That was Yehovah's attitude toward Israel. ² affection.

II

Yehovah was not originally the God of Israel, but voluntarily elected those people as his own and entered into a covenant relation with them. ³ The covenant was entirely voluntary. Yehovah chose Israel as his people. ⁴ and Israel accepted Yehovah as her God. ⁵ In the future restoration Yehovah will say to Israel, "Thou art my people" ⁶ and Israel will answer, "Thou art my God". ⁷ When Yehovah says "O Israel, return unto Jehovah thy God" we are concerned that he claims them as peculiarly his own. ⁸ "Never before had the relation between God and Israel been so comprehensive with such strong emotional content. ⁹ love is the keynote of this relation. Yehovah alone for Israel and Israel alone for Yehovah." ¹⁰ A love relationship is implicit.

- (1) Hosea 2:4, 5; 10:12
- (2) Hosea, International Critical Commentary, E. Orlitz
- (3) Hosea, International Critical Commentary, E. Orlitz
- (4) Hosea 1:2; 2:17
- (5) Hosea 1:2; 2:17
- (6) Hosea 2:17
- (7) Hosea 2:17
- (8) Hosea, International Critical Commentary, E. Orlitz

III

The sin of Israel lay in the fact that she had sinned against love. This was despicable. Yet Yahweh did not hate Israel for this, nor would he prove faithless to her. He loved her with an intense and everlasting love. But the more he "called them, the more they went away".¹ "Never before Hosea, so far as we know to-day, had any one clearly grasped and presented the theory of life that he held--the conviction that above all man's brutish insensibility, and cruel lust and hate stood a God who, though he must punish to reform, yet loved with unquenchable love those who were utterly indifferent to him."²

Back of this sin was a lack of knowledge of Yahweh. Hosea felt that Gomer had never plumbed the depths of his love for her. In like manner Israel has never sensed the depth of the love of Yahweh for her. Israel had never awakened to the love of Yahweh, she does not know him.³

So ignorantly, perhaps, yet truly, Israel has shown herself insensible to love, and has turned away from Yahweh to follow after other Gods.

IV

The love of Yahweh is shown by his treatment of

(1) Hosea 11:2

(2) Fowler, The Literature of Ancient Israel, P. 129

(3) Hosea 4:1,6; 6:6

Israel. He was drawn to her from the very first.¹ He led her from the land of Egypt and cared for her.² He gave her the land of Canaan³ and supplied her with food and drink.⁴ He spoke to her through the prophets⁵ and gave the people his laws⁶, but they counted them as nothing. All the time of Israel's unfaithfulness Yahweh has loved her.⁷

Not knowing what else to do⁸, Yahweh is going to allow Israel to go into captivity. Amos looks upon this as a just retribution for their sins. But in Hosea, even this punishment reveals Yahweh's love.⁹ For here the punishment comes for the purpose of redeeming Israel.¹⁰ Their punishment must come as a result of their careless sowing¹¹ but it will result in their repentance and final restoration.¹²

Yahweh is planning a great future for Israel when she returns.¹³ He will sow her in the land,¹⁴ make a new

- (1) Hosea 9:10
- (2) Hosea 13:4 f
- (3) Hosea 13:5 f
- (4) Hosea 2:8
- (5) Hosea 12:10
- (6) Hosea 8:12
- (7) Hosea 3:1
- (8) Hosea 6:4
- (9) Davidson in Hasting's Dictionary, "Hosea", Page 424
- (10) Hosea 5:12-15
- (11) Hosea 8:7; 10:13
- (12) Hosea 6:1
- (13) Hosea 14:4 f
- (14) Hosea 2:23

covenant with them¹, and will give them back their good things.²
He will redeem them³ and they will grow⁴ in righteousness⁵
and peace. What more could he do?

- (1) Hosea 2:18
(2) Hosea 2:21 f
(3) Hosea 13:14
(4) Hosea ~~14:12~~ 14:5-6
(5) Hosea 10:12

HOSEA AND MODERN PROBLEMS RELATING TO A GOD OF LOVE

There are many problems relating to a God of love which were discussed by Hosea and are still under consideration to-day in the realm of theology.

I

Hosea was a monotheist. Yet "the monotheistic idea is not formulated in Hosea with the same clarity as in Amos".¹ The God of Israel for him was one God. He may have believed in the existence of other Gods for other nations, but for Israel, Yahweh was their only God. The Israelites were not to mix the worship of other Gods with that of Yahweh for to do so was to commit spiritual adultery.

The problem of the unity of God is still being discussed. It is evidenced in the clash over trinitarianism and unitarianism. Yet in a larger sense we accept one Divine Being who manifests Himself in a multitude of ways. For us there is but one Supreme God and He is the God of Jesus--a God of Love.

II

"Hosea exhibits no interest in the work of Yahweh outside of Israel."² Yahweh belonged peculiarly to Israel.

(1) Brown, Hosea, Pg. xxi

(2) Harper, International Critical Commentary, Pg. cxlviii

(2) Hosea 11:1; 12:9; 13:4-5

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The problem of the unity of God is still being discussed. It is witnessed in the clash over Unitarianism and Unitarianism. Yet in a larger sense we accept one Divine Being who manifests Himself in a multitude of ways. For us there is but one Supreme God and He is the God of Israel--a God of love.

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"Hosea exhibits no interest in the work of Jehovah outside of Israel."² Jehovah beloved peculiarly in Israel.

(1) Brown, Hosea, pp. xxi
(2) Journal of Biblical Literature, 1901, p. 111
(3) Journal of Biblical Literature, 1901, p. 111

He had shown His love and care all through the nation's history¹ and had given them prophets to teach them.² His love could not be thwarted through any inherent weakness, for He is supreme and unlimited in power. "The God of Hosea was as omnipotent as the God of Amos when he chose to exert himself."³ The only power which can defeat God's love for Hosea is unfaithfulness. "Brutish insensibility makes the true relation between Israel and God impossible."⁴

To-day we have advanced to a point where we believe that God's love is not only for us, but for the whole world. There is some discussion as to whether God is able to exercise absolute power in carrying out His loving purpose; but nearly all are agreed that His plan will fail without human cooperation. Fowler has said, "Love is powerless unless it can win a voluntary response... Until answering love comprehends love, even God can do nought but restrain and wait."⁵

III

Hosea's God was a suffering God. He suffered because of his love for his wayward people. This is the

(1) Hosea 11:1; 12:9; 13:4-5

(2) Hosea 12:10

(3) Brown, Hosea, Page xxi

(4) Fowler, The Literature of Ancient Israel, Pg. 128

~~(5) Brown, Hosea, Page xxi~~

(5) Fowler, The Literature of Ancient Israel, Pg. 171

necessary complement of the concept of a God of love, for where love is present, there is always the possibility of mistreating it. Israel had broken God's heart, even as Gomer had broken Hosea's.

Jesus taught that God suffers. The parable of the Prodigal Son tells of a father who anxiously awaited the return of his wayward boy. The story of the Lost Sheep shows the Shepherd concerned and worried over the one sheep that went astray. Each of these suffered over their loss. A modern conception of God as suffering is found in "Green Pastures".

IV

Hosea saw punishment and suffering coming to Israel. The coming suffering was to be chastisement from a loving Father.¹ Israel had exercised her prerogative and turned her back upon Yahweh. Now she must suffer in order to learn a lesson. As soon as she will return, Yahweh will forgive her and receive her back again.

The problem of human suffering has been the enigma of the ages. Does God send suffering in order to discipline individuals and nations? Why should upright people suffer? We are still seeking the answer.

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The problem of human suffering has been the subject of the ages. Does God send suffering in order to discipline individuals and nations? Why should upright people suffer? We are still seeking the answer.

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THE CONCEPT IN LATER TIMES

In bringing the concept of the love of Yahweh to a focus in his own life and teachings, Hosea changed the entire thinking of posterity. The idea comes to another focus in a much higher expression in John 3:16.

The prophets were never mere rubber stamps. Therefore we should not expect to find the idea expressed in exactly the same form in each of the prophets. The idea grew and became more and more clear as time went on.

In following this study, mere similarity of expression does not prove dependence. Prophets will sometimes give utterance to similar ideas entirely independently. Yet this is necessarily our only means of tracing the influence of Hosea upon later prophets.

I

In tracing the idea of the love of Yahweh through Judaism we can pause to consider only the most striking parallels.

A.

Isaiah taught that the apostasy of Israel lay in her lack of faith in Yahweh.¹ She would not trust his love

(1) Isaiah 5:13

In bringing the concept of the love of Jesus to
a focus in this and following, I have changed the
active thinking of yesterday. The idea comes to another
focus in a much higher expression in John 3:16.
The prophets were never more right than
I have in this and I am not afraid to say so. The idea
is exactly the same but in such a different way. The idea
grows and becomes more and more clear as time goes on.
In following this study, more similar to
expression than any other has been. Prophecy will come
clearer and clearer as this idea is further investigated.
Yet this is necessarily our only means of knowing the
intention of Jesus now and later.

I

In bringing the idea of the love of Jesus through
history we are bound to consider only the most striking
examples.

A.

Jesus taught that the essence of love is
the love of God in Jesus. He would not trust his love

and so rebelled against him.¹ At heart their sin is harlotry.² In 22:4 we feel the heartbreak of the prophet, of which Knudson³ says, this is the only "distinctive Hoseanic or Jeremianic strain in his prophecies."

B.

Deuteronomy is decidedly Hoseanic in character. If the main body of this book is from the seventh or sixth century, the influence of Hosea on Deuteronomy can be clearly traced. If the book is much earlier, then Deuteronomy has influenced Hosea.⁴ The one has most certainly influenced the other. Brown⁴ says, Hosea's "conviction that Jahveh is Israel's God, and that the fundamental thing in religion is that which Jahveh in His love has done for His people, finds an echo in the writings of the Deuteronomists, and his teaching that Jahveh expects hesedh as well as justice towards one's fellow-Israelites is the basis of Deuteronomic ethics."

In dealing with the idea of love in the book, Professor Scott says⁵, "He is a God who has borne with Israel as a man bears with and chastens his son. He has clung to Israel and set his heart upon him. He is the giver

(1) Isaiah 1:2,4

(2) Isaiah 1:21

(3) Knudson, Beacon Lights of Prophecy, Pg. 148

(4) Brown, Hosea, Page xxxi

(5) Scott, In Abingdon Bible Commentary, Page 319

and so rebelled against him. At heart there is
 heresy. In 1834 we find the heresy of the church,
 of which Hudson says, this is the only "distinctive"
 element in the church in his opinion.

2.

But Hudson is decidedly wrong in character.
 If the main body of this book is from the seventh or eighth
 century, the influence of these on Hudson may not be
 clearly traced. If the book is much earlier, then
 Hudson may be influenced by them. The one who read
 certainly influenced the other. Brown says, Hudson's
 "conversion story" is based on Israel's God, and that the
 fundamental thing in religion is that which is based on the
 love has been for 2000 years. Finds an echo in the writ-
 ings of the Unitarianists, and his teaching that which
 expects peace as well as justice towards one's fellow-
 man is the basis of Unitarian ethics.
 In dealing with the idea of love in the book,
 Professor Scott says, "He is a God who has become with
 Israel as a man, born with and chosen his son. He has
 come to Israel and set his heart upon him. He is the giver

- (1) Israel's God, p. 140
- (2) Israel's God, p. 140
- (3) Israel's God, p. 140
- (4) Israel's God, p. 140
- (5) Israel's God, p. 140

of rain and all the wealth of the land and he fights Israel's battles, but, above and beyond all, he is the lover of Israel that has made his vow of loyalty and will not break it; he has himself chosen Israel to be his own peculiar possession. By his choice, by his great act of redemption, by his unfailing, marvelous providence Jehovah has bound himself to Israel. He has loved Israel and will never let him down nor forsake him." It is little wonder that Deuteronomy is called the spiritual heir of Hosea.

Yahweh found Israel in the desert¹ and loved him². In time he led him up out of Egypt³. When Israel stumbled, Yahweh carried him.⁴ He made a covenant with Israel⁵ which he will surely keep.⁶ All through their history Yahweh has loved Israel.⁷ Because of apostasy they have become aliens to him⁸, yet he desires that they return and love him.⁹

C.

"It is on Jeremiah of Anathoth...that Hosea's influence is most deeply impressed. In Hosea he found not

- (1) Deuteronomy 32:10
- (2) Deuteronomy 10:18-19, 15
- (3) Deuteronomy 4:20; 32:5, 6, 10 f
- (4) Deuteronomy 1:31
- (5) Deuteronomy 4:31; 29:13
- (6) Deuteronomy 4:31; 7:12
- (7) Deuteronomy 7:8, 13; 4:37; 10:15
- (8) Deuteronomy 32:5, 20
- (9) Deuteronomy 10:12

to retain all the wealth of the land and the people
Israel's people, but, above and beyond all, he is the
lover of Israel that has made him a man of loyalty and will
not break it; he has himself chosen Israel to be his own
particular possession. By his choice, by his great act of
redemption, by his unselfish, merciful providence he has
has bound himself to Israel. He has loved Israel and will
never let him down nor forsake him. "It is little wonder
that testimony is called the spiritual heir of Moses.
When he found Israel in the desert and loved
him. In time he led him out of Egypt. When Israel
stood at, Yahweh carried him. He made a covenant with
Israel which he will surely keep. All through this
history Yahweh has loved Israel. Because of covenant
they have become allies to him, yet he desires that they
return and love him.

6.

"It is an Oriental of Amaloth... that Moses"
influence is more deeply ingrained. In fact he found not

- (1) Darius 22:10
- (2) Darius 22:10-12
- (3) Darius 22:12-14
- (4) Darius 22:14-16
- (5) Darius 22:16-18
- (6) Darius 22:18-20
- (7) Darius 22:20-22
- (8) Darius 22:22-24
- (9) Darius 22:24-26

only a teacher, but a spirit kindred to his own...What Hosea had learned through the bitter experience of his home life led Jeremiah early to renounce the hope of marriage, because he felt himself to be like his predecessor the prophet of a nation's dying agony."¹ Such is Brown's² appraisal of Hosea's influence upon Jeremiah. And Fowler³ says, "Clearly, Jeremiah's spirit is most closely akin to that of Hosea. He does not merely adopt and repeatedly use Hosea's characteristic figure; he has genuinely entered into Hosea's interpretation of life." Chapter 31 is particularly Hoseanic.

Jeremiah shared the belief with Hosea that Israel was a peculiar people chosen by Yahweh. He has looked after her needs.⁴ The intimate relation between Yahweh and Israel is pictured as a marriage⁵ and a filial relation.⁶ Yet Israel has proved faithless and has played the harlot.⁷ They worshipped other gods even in the temple of Yahweh.⁸ Yahweh has been a father unto them⁹ but to no avail¹⁰. He will have to put Israel away¹¹, yet he will still continue to

(1) Jeremiah 16:1 ff

(2) Brown, Hosea, Page xxxi-xxxii

(3) Fowler, Literature of Ancient Israel, Page 197

(4) Jeremiah 2:6-7

(5) Jeremiah 2:2

(6) Jeremiah 31:9

(7) Jeremiah 2:20; 3:1; 3:20; 23:14

(8) Jeremiah 3:1; 7:30

(9) Jeremiah 31:9, 18-20; 31:32

(10) Jeremiah 4:3-4; 5:7

(11) Jeremiah 3:8

only a teacher, but a writer kindred to his own.... What
 Rosen had learned through the bitter experience of his own
 life had been early to recognize the power of marriage,
 because he felt himself to be like his predecessor the
 prophet of a nation's "young agony." Such is Rosen's
 awareness of Rosen's influence upon Jewish life. And further
 says, "Clearly, Jewish life is not closely akin to
 that of Rosen. He does not merely adopt and immediately
 use Rosen's characteristic figure; he has genuinely entered
 into Rosen's interpretation of life." Chapter II is
 particularly dramatic.

Jewish life is the belief with Rosen that Jewish
 was a peculiar people chosen by Yahweh. He has looked
 after his people. The intimate relation between Jewish and
 Israel is depicted as a marriage and a filial relation.
 Yet Israel has proved faithless and has played the hypocrite.
 They worshipped other gods even in the temple of Yahweh.
 Yahweh has been a father unto them but to no avail. He
 will have to set Israel away, yet he will still continue to

- (1) Jewish life: 12: 17
- (2) Jewish life: 12: 17
- (3) Jewish life: 12: 17
- (4) Jewish life: 12: 17
- (5) Jewish life: 12: 17
- (6) Jewish life: 12: 17
- (7) Jewish life: 12: 17
- (8) Jewish life: 12: 17
- (9) Jewish life: 12: 17
- (10) Jewish life: 12: 17
- (11) Jewish life: 12: 17

love them.¹ In the days to come Yahweh will make a new covenant with Israel² and in the restored kingdom He will once more be their god³.

D.

Lamentations is a series of poems centering about the calamities that befall the people of Judah at the siege and capture of Jerusalem. The third chapter is the one in which the love of Yahweh is definitely mentioned. Yahweh has lovingkindness⁴ and faithfulness⁵ for those who are true to him.⁶ This is the only hope which the poet can see for his people.⁷

E.

In Ezekiel the punishment of Judah has come because of their sin, which is harlotry⁸ and not because Yahweh has become angry and cast them off.⁹ This prophet traces the rebellion of Israel back to Egypt.¹⁰ Ezekiel says that Yahweh was always good to Israel¹¹ and desired that

- (1) Jeremiah 31:3
- (2) Jeremiah 31:33-34; 33:8; 31:31
- (3) Jeremiah 30:22
- (4) Lamentations 3:32
- (5) Lamentations 3:23
- (6) Lamentations 3:25
- (7) Lamentations 3:22
- (8) Ezekiel 16:15-22, 28, 30-35; 23:5f, 30
- (9) Ezekiel 18:23, 32
- (10) Ezekiel 20:8; 23:3
- (11) Ezekiel 20:5; 20:8-9

she return with her whole heart.¹ Ezekiel predicts that in the future, Yahweh will lead Israel into the wilderness.² Yet later he will find them,³ and will establish an everlasting covenant with them.⁴

F.

To Deutero-Isaiah, Yahweh is a covenant-keeping God.⁵ Israel is Yahweh's chosen servant⁶ whom he loves.⁷ He has been as a father to Israel⁸ and his presence has been with them.⁹ But Israel has left Yahweh¹⁰ and so destruction is coming upon them.¹¹ Yet because of his love, Yahweh is going to redeem the nation¹² and it will be Israel's task to spread the knowledge of Yahweh throughout the whole earth.

G.

The section of Isaiah included in 63:7-64:12 is packed with Hoseanic language. Israel is the people of God.¹³ Yahweh is their father¹⁴ and has shown his loving-

- (1) Ezekiel 18:30-32; 14:6
- (2) Ezekiel 20:35
- (3) Ezekiel 34:11-22
- (4) Ezekiel 16:60; 34:25; 37:26-27
- (5) Isaiah 41:10; 42:6; 54:7
- (6) Isaiah 41:8; 42:6; 44:1-2
- (7) Isaiah 43:4; 48:14
- (8) Isaiah 43:6, 7, 16
- (9) Isaiah 41:10
- (10) Isaiah 42:18
- (11) Isaiah 59:1-8
- (12) Isaiah 44:27 f
- (13) Isaiah 63:8; 64:9
- (14) Isaiah 63:16

and return with her whole heart. ¹ Rachel weeps that in
the future, Rachel will lead Israel into the wilderness. ²
Yet later he will find them, ³ and will establish an ever-
lasting covenant with them. ⁴

7.

To comfort Israel, Rachel is a comfort-bringing
God. Israel is Rachel's chosen servant whom she loves. ⁵
He has been as a father to Israel and his protection has
been with him. ⁶ But Rachel has left Israel, and so
distraction is coming upon them. ⁷ Yet because of his love,
Rachel is going to redeem the nation, and it will be
Israel's task to spread the knowledge of Rachel through-
out the whole earth.

8.

The section of Rachel included in 33:7-34:12 is
packed with Semitic language. Israel is the people of
God. ⁸ Rachel is their father, ⁹ and has shown his loving-

- (1) Rachel 33:7-34:12
- (2) Rachel 34:13
- (3) Rachel 34:14-35
- (4) Rachel 35:1-36:12
- (5) Rachel 36:13-37:36
- (6) Rachel 37:37-38:1
- (7) Rachel 38:2-39:1
- (8) Rachel 39:2-40:1
- (9) Rachel 40:2-41:1
- (10) Rachel 41:2-42:1
- (11) Rachel 42:2-43:1
- (12) Rachel 43:2-44:1
- (13) Rachel 44:2-45:1
- (14) Rachel 45:2-46:1

kindness¹ in redeeming them.² Their sin is rebellion against a god of love.

H.

It is obviously impossible to list every reference to the love of God in the Psalms. In this great collection of religious poetry, we have hundreds of references which might be listed. The love and protection of God is revealed most clearly in Psalms 23, 27, 36, 63, 65, 91, 101, 103, 107, 138, 136. The lovingkindness of Yahweh is mentioned in 17:7; 26:3; 36:7,10; 40:10,11; 42:8; 48:9; 51:1; 57:11; 33:5; 63:3; 69:16; 88:11; 89:33; 92:2; 103:4; 91:14; 107:43; 119:88,149,159; 138:2; 143:8. The faithfulness of Yahweh is referred to in Psalms 36:5; 40:10; 89:1,2,5,8,24,33; 92:2; 119:75,90; 143:1

I

Malachi looked out upon a nation that had forgotten the covenant which it had made with Yahweh. Yahweh is a father³ who loves Israel⁴ and desires her worship.⁵ But Israel has played the harlot with other gods.⁶ Malachi calls for Israel to reform her ways by recognizing this love of Yahweh.

- (1) Isaiah 63:7
- (2) Isaiah 63:9
- (3) Malachi 1:2-5
- (4) Malachi 2:10
- (5) Malachi 1:6
- (6) Malachi 2:11

kindness in rebuking them. ² Their sin is rebellion against
a God of love.

II.

It is obviously impossible to list every reference
to the love of God in the Psalms. In this great collection
of religious poetry, we have hundreds of references which
might be listed. The love and protection of God is
revealed most clearly in Psalms 23, 27, 36, 63, 91,
101, 103, 107, 138. The lovingkindness of Yahweh is
mentioned in 17:7; 23:3; 36:7, 10; 40:10, 11; 42:8; 43:3;
61:1; 67:11; 68:3; 68:16; 68:11; 68:23; 92:2; 103:4;
91:14; 107:43; 117:26, 27, 28; 138:2; 143:8. The faith-
fulness of Yahweh is referred to in Psalms 36:5; 40:10;
68:1, 2, 3, 4, 5, 6, 7, 8, 9, 10; 119:75, 90; 143:1

I

Melchizedek looked out upon a nation that had
forgotten the covenant which it had made with Yahweh.
Yahweh is a Father ⁴ who loves Israel and desires her
worship. ⁵ And Israel has played the harlot with other
gods. ⁶ Melchizedek calls for Israel to reform her ways by
recognizing the love of Yahweh.

- (1) Isaiah 63:7
- (2) Isaiah 63:9
- (3) Isaiah 63:16
- (4) Isaiah 64:1
- (5) Isaiah 64:6
- (6) Isaiah 64:7

J.

Since the book of Proverbs is a collection of sayings covering a long period of time, one can not expect to find any consistent idea of the love of God. Some of the references to the love of God found here are, 2:6; 3:11-12; 8:35; 15:9; 16:9.

K.

Some of the books of the Old Testament have only a few references to the divine love. In these one can hardly be justified in saying that they came from Hosea, Yet they do reveal that the idea was developing.

Micah believed that so long as the people kept the ceremonial observances they would enjoy the divine favor.¹ Yahweh has been kind to Israel² and will be kind again.³

To Zephaniah, Israel is Yahweh's chosen people.⁴ Yet on account of its sins it must suffer punishment.⁵

In Leviticus we find one section⁶ which reads very much like Hosea. Here the author says that if Israel will walk in the statutes of Yahweh, she will have peace and blessings and a covenant will be established between Yahweh and herself.

(1) Micah 2:7; 6:2

(2) Micah 6:4

(3) Micah 4:5

(4) Zephaniah 3:17

(5) Graham, in Abingdon Bible Commentary, Page 810

(6) Leviticus 26:3-13

Since the book of Proverbs is a collection of sayings covering a long period of time, and can not expect to find any consistent idea of the love of God. Some of the references to the love of God found here are, 2:8; 3:11-12; 8:33; 10:9; 10:10.

Some of the books of the Old Testament have only a few references to the divine love. In these one can hardly be faulted in saying that they come from those who they do reveal that the idea was developing. Much has been said so far as the people kept the commandments they would enjoy the divine favor. 1. Yahweh has been kind to Israel 2. and will be kind again. 3. To Jerusalem, Israel is Yahweh's chosen people. 4. Yet on account of the sins it must suffer punishment. 5. In Leviticus we find one section which reads very much like Hosea. Here the author says that if Israel will walk in the statutes of Yahweh, she will have peace and blessings and a covenant will be established between Yahweh and herself.

- (1) Micah 2:7; 6:8
- (2) Micah 6:4
- (3) Micah 4:8
- (4) Jeremiah 3:17
- (5) Isaiah 42:1-4
- (6) Leviticus 26:1-12

Haggai says that the covenant Yahweh has with Israel explains why Yahweh has been so kind to her.¹

In Job Elihu says that affliction is an evidence of the divine goodness, for it is sent to warn and to purify us.²

Joel says that Israel is the chosen of Yahweh³ Yahweh loves them,⁴ pities them,⁵ and will accomplish their final restoration.⁶

In Jonah we learn that Yahweh will show mercy to heathen nations if they will repent.⁷ Not because they are chosen people, for they were not, but because they are humans, God loves the Ninevites.⁸ This book "reveals the supreme divine love as the true and necessary basis of the redemption of the penitent of all sorts without exception."⁹

Daniel "is designed to show how God cares for his people even when everything seems against them, with their temple destroyed, their nation scattered, and the severe burdens of slavery resting upon the nation."¹⁰ This is the underlying thought of the book though the love of God is not directly dealt with.

(1) Haggai 2:5

(2) Job 33:1-33; 36:1-15

(3) Joel 2:27; 3:2,16

(4) Joel 2:13

(5) Joel 2:18

(6) Joel 2:19-20

(7) Jonah 4:11

(8) Aytoun, God in the Old Testament, Page 152

(9) Eiselen, Prophetic Books of the Old Testament, P. 455, II

(10) Eiselen, Prophecy and the Prophets, Page 308

H. J. Wicks¹ has done a very suggestive piece of work in tracing the idea of the love of God through the Jewish intertestamental literature.

In the writers of the second century B. C. we do not find any direct mention to the universal love of God. Tobit² says God is the father of Israel. This idea is repeated in the Sibyl³. Jubilees⁴ says God will show mercy to all who are penitent. Yet in these references, God's love is extended only to the Israelites, and is dependent upon their faithfulness.

In the literature of the first century B. C. God is said to have kindness for all people and a special love for the house of Israel.⁵ Judith⁶ says He helps the afflicted; Enoch⁷ says He is of great mercy; and 3 Esdras⁸ adds that He grieves over Israel's sin.

In the first century A. D. we find Baruch⁹ declaring that God loved the land, and called the people his beloved. In Wisdom¹⁰ God chastens Israel that they may

- (1) Wicks, Doctrine of God
- (2) Tobit 6:17; 8:16; 13:4
- (3) Sibylline Oracles Book 3:550, 710 f
- (4) Jubilees 5:18
- (5) Psalms of Solomon 3:13; 15:2; 2:40
- (6) Judith 9:11
- (7) Ethiopic Enoch 50:2; 61:13
- (8) 3 Esdras 1:24
- (9) Apocalypse Baruch A3 61:7; B1 78:3; B2 21:21
- (10) Wisdom, Part II, 12:22; 16:13

look for mercy. Israel is spoken of as God's son. In Baruch ¹ we have the statement, "Thou art a merciful God".

III

Jesus was a student of Hosea's prophecies. Five times he quoted from his book. ² In Matthew 2:15 the author misapplies the words of Hosea 11:1, "Out of Egypt did I call my son". In Matthew 9:13 and 12:7 Jesus quoted Hosea 6:6, "I desire mercy and not sacrifice". In Mark 8:38 Jesus used Hosea's characteristic word "adulterous". And in Luke 23:30 he quoted Hosea 10:8 when he said, "Then shall they say to the mountains...." The new covenant is mentioned by Him in Luke 22:20.

The whole emphasis of Jesus was upon the fact that God is love. The distinctive contribution of Jesus to that concept was that God was not merely the Father of men as a whole, but he was HIS Father. Here he combined the love-teaching of Hosea and the personal emphasis of Jeremiah. The love of God is assumed in all of Jesus' teachings. ³ This is not merely one of His attributes, but the very essence of His being.

To Jesus, the love of God revealed itself in his

(1) Baruch 3:2

(2) Matthew 5:45; 6:25-34; Luke 6:35 in the Synoptics

(3) And stated in John 10:17; 14:23; 15:10; 17:26

life and death. When one sheep is lost the Shepherd goes out to find it, and then Jesus added, "I am the good shepherd." The father waited anxiously for the return of the son who went into the far country. Jesus was the messenger come from the father's house to tell the wayward son that the father still waits for him. When Jesus was accused of mingling with sinners, he replied that it was these who merited and needed the love of the Father. If he went to his death it would be in carrying out the plans of the Father. Jesus was under Divine Orders, and in Him the world could find the love of God.

IV

The disciples interpreted the love of God as they had seen it exemplified in the life of Jesus. Something in the cross reminded them of the love of God.

Paul was a student of Hosea. The love of God was specifically for the purpose of redemption.¹ God gave his Son for us² in order that He might reconcile us unto himself.³ From such a love as this it is impossible to flee.⁴ The love of God for all men⁵ appeared in Jesus.⁶

(1) Romans 5:10-11; II Cor. 5:14, 18f

(2) Romans 5:8

(3) II Corinthians 5:14

(4) Romans 8:39

(5) Romans 3:29-30

(6) Titus 3:4; Romans 8:35-39

And now believers can call God Father¹. In I Corinthians 15:55 Paul is quoting Hosea 13:14. In Romans 9:25-26 he is quoting Hosea 2:23 and 1:10. And in II Thessalonians 2:8 he has Hosea 6:5 in mind.

By the "love of God" John means to imply the love which shows itself to men.² To him love is a divine thing which originated with God, of whom he says, "God is love".³ In one place he uses the figure of marriage to show the relation of God to the believers.⁴ And in Revelation 6:16 the author is quoting Hosea 10:8

V

The Greek mind never reached the conception of a divine love for man as man. If the Greeks thought of the divine love at all, it was either as a cosmic impersonal force or as an expression of divine favoritism.⁵

The divine "prasada" or grace of the Bhagavad-Gita is almost equivalent to Hosea's divine "Hesed".⁶ In xi.44 we read, "Pardon my guilt, adorable Lord, as a father his son's, as a friend his friend's, as a husband his beloved's."⁷

(1) Romans 9:26; Cf. Hosea 1:10

(2) I John 2:5; 4:9,12

(3) I John 4:16; 4:9-10; 3:1-2

(4) Revelation 19:7-8; 21:2,9

(5) Moffatt, Love in the New Testament, Page 10

(6) Ibid, Page 12

(7) Ibid. Page 14

Buddha teaches that if one will allow his mind to wander to the four corners of the earth, he will be filled with love. Yet primitive Buddhism never uses the language of love in addressing Buddha.¹

The Muhammadan believes that Allah loves certain classes of people--the beneficent, the patient, and those who trust and fight for him. One of the Sufi authors says,²
"God said....Lo, I am near to those whom I love."

(1) Moffatt, Love in the New Testament, Page 23

(2) Hastings, Encyclopedia of Religion and Ethics, II, P. 539

SUMMARY

Hosea made a tremendous impact upon the thought life of the world. Fowler¹ says, "The great forward movements of history for the past twenty-six centuries have been movements toward the ideals of Amos and Hosea". And one of the chief contributions of Hosea was his concept of the love of Yahweh.

I

The name of the prophet is "Hosea" which means "Jehovah is salvation". Of his parents and home life we are told nothing.

From the special interest Hosea shows in Israel, his frequent mention of cities in the northern kingdom, and his general familiarity with life in the northern kingdom, we conclude that he lived there. His references to the southern kingdom are for the most part interpolations.

Apparently Hosea belonged to the Priesthood. It is thought that he must have resided in the country for his book shows that he was well acquainted with that life.

The ministry of Hosea ends about the year 735 B. C. We do not know for certain where he was buried.

(1) Fowler, Literature of Ancient Israel, P. 171

CHURCH

There was a tremendous impact upon the thought
 life of the world. Fowler says, "The great forward move-
 ments of history for the past twenty-six centuries have been
 movements toward the ideals of Jesus and Moses". And one
 of the chief contributions of Jesus was his concept of the
 love of Jesus.

I

The name of the prophet is "Isaiah" which means
 "Yehovah is salvation". Of his parents and home life we
 are told nothing.

From the special interest (Isaiah shows in Isaiah),
 his frequent mention of cities in the northern kingdom, and
 his general familiarity with life in the northern kingdom,
 we conclude that he lived there. His references to the
 northern kingdom are for the most part informational.
 Apparently he was born in the kingdom.
 It is thought that he must have resided in the country
 for his book shows that he was well acquainted with that
 life.

The ministry of Isaiah ends about the year 738
 B. C. We do not know for certain where he was buried.

(1) Isaiah, the prophet of ancient Israel, B. C.

II

The title of the book of Hosea dates his prophecies between 780 and 745 B. C. But this is not considered genuine. The method of dating the book is not in keeping with one living in the northern kingdom. Internal evidence is against these dates.

From internal evidence we judge the date of Hosea's life to be from near the reign of Jeroboam II down to about 735 B. C.

The original title of the book is not genuine. It has suffered expansion, and originally was very brief.

III

The ministries of Amos and Hosea overlap. Both of these prophets faced similar conditions.

Socially, this was a period of great contrasts. On the one hand there was wealth and power as was never known before. And on the other hand was poverty, oppression and injustice.

Politically the scenes were shifting rapidly. King followed King in quick succession. Nearly all of them gained the throne by murder. It was a time of rule by the sword. The northern kingdom came to an end under

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From internal evidence we judge the date of
Hosea's life to be from near the reign of Joram II down
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III

The mission of Hosea and Isaiah overlies. Both
of these prophets lived under conditions.
Consequently, this was a period of great contrasts.
On the one hand there was wealth and power as we have
known before. And on the other hand there was poverty, oppression
and injustice.
Politically the nation was splitting rapidly.
King Zimri followed King in such succession. Nearly all of
them gained the throne by murder. It was a time of wars
for the sword. The northern kingdom came to an end under

the reign of Hoshea in 722 B. C.

Religiously and morally the kingdom was decadent. The worship of Yahweh was being joined with the sensuous Canaanitish practices. People still went to the Temple, but their acts there were not pleasing in the sight of Yahweh. Ignorantly Israel was headed for doom.

IV

The text of Hosea presents a very difficult problem. Modern scholars have suggested many different solutions.

There are places in which Judah is represented as better than Israel; where the name Judah is inserted as an afterthought; and where the name Judah displaces the original name Israel. These are considered as interpolations or emendations made by a Judaistic reviser.

The messages of a future restoration are considered additions by some scholars. Yet this position has not been justified. The messages of doom do not render the messages of hope impossible. Hosea feels that if Israel will repent, the future will be bright.

There are explanatory phrases also which do not belong in the text, but these do not affect the message

the reign of Nebuchadnezzar in 722 B. C.

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The Lord of Hosts presents a very difficult

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There are places in which Yahweh is represented as better than Israel; where the name Yahweh is inserted as an afterthought; and where the name Yahweh signifies the original name Israel. These are considered as indications of a restoration made by a Jewish writer.

The restoration of a future restoration are considered additions by some scholars. Yet this position has not been justified. The restoration of Zion is not a matter of hope impossible. From Exile Israel if Israel will repent, the future will be bright.

There are explanatory phrases also which do not belong in the text, but these do not affect the message

of the book.

Hosea probably wrote a collection of sermons and his experiences with Gomer. A friend collected these documents after Hosea's death and put them into one book.

V

Names to us to-day do not have any particular significance. They are merely labels. Yet in very early times this was not so. Names were given which expressed wishes, stated facts, or asked questions.

Ranke and Prof. Leslie have translated several names from the time of Hammurabi which reveal that these early people believed that love could be found in Deity. These names are only suggestive however, for we cannot be absolutely sure of the meaning they held for their bearer.

VI

The religion of Israel shared in the evolutionary process. In early times the Semites worshipped vague spirits which resided in material objects. Moses transformed the polytheistic religion of the Israelites into a monolatry.

In early times the Deity was the God of the individual tribe. He fought for the tribe and cared for the members. At Sinai Yahweh entered into a Covenant

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comments after Posner's death and put them into one book.

V

It seems to me today to not have any particular
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VI

The religion of Israel started in the revolutionary
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In early times the deity was the God of the
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the nation. At Sinai Yahweh entered into a Covenant

with Israel which made Him their God. When the Israelites left Sinai, His presence was symbolized by the Ark.

When tribes became settled and took up agriculture, the God of the tribe became the God of the land. With this sensuous practices came into worship. Since Yahweh was considered the God of History rather than the God of the land, Israel was saved from much grossness in their religion. Yet when they entered Canaan they fused the worship of Yahweh with the practices of the Canaanites.

All through their history the Israelites were conscious of the presence and leading of Yahweh.

VII

Covenants embraced the ideas of a compact, a pledge, and an obligation. The earliest covenants were made between men or tribes. Then they were made with gods. Thus we have many covenants between Yahweh and individuals and between Yahweh and the nation of Israel.

In the Old Testament the covenant idea dates back as far as Moses. It was not clearly developed then, but the idea was present. The Covenant idea was known to the eighth-century prophets but did not come to its full expression until the time of Jeremiah and Ezekiel.

• 1997

To Israel the Laws were not an evidence of stern discipline, but were the legal expression of a covenantal relationship between the nation and Yahweh.

VIII

The first three chapters of Hosea have long been an enigma to Biblical scholars. How shall these chapters be interpreted?

Some authorities have regarded this section as a vision. Hosea used this form of speech simply in order to convey a message. It has no basis in actual fact. Yet this theory has been adequately answered.

Another interpretation regards the account as allegory, parable, or figures of speech. Yet this solution cannot be justified.

The best interpretation accepts the story as historical. The book was written and these facts recorded in the light of later history. Hosea married a woman who proved unfaithful to him. She had borne children which were not his. Hosea gave Gomer her freedom to go with her other lovers. Long afterward he found her, paid the ransom price and took her back to his home. This seems to be the simple outline of the story. From this Hosea learned of the love and long-suffering of Yahweh.

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IX

As the story is told, Hosea's experience parallels perfectly with the experience of Yahweh and Israel. Yahweh is to Israel as Hosea is to Gomer. Their lives as partners began happily. Yet the wife proved unfaithful to her faithful husband. Israel had never known the heart life of Yahweh as Gomer had failed to know Hosea. The children born in adultery did not belong to the family. Yahweh must cast Israel off as ^{had} Hosea/sent Gomer away. Yet his love will follow her and when she is ready to return, she will be taken back joyously as Gomer was, and be made a member of the family once more. The names of the children will be changed for they will now belong to the household.

X

By the use of similies and metaphors Hosea develops his idea of the love of Yahweh. The ideal relationship between Yahweh and Israel is that of a husband and wife. Again, Yahweh has been as a father to Israel, his son. As a lover Yahweh has tried to woo Israel unto himself. If Israel is to be healed she will have to turn to Yahweh, for He is the great Healer. If Israel had not acted like a stubborn heifer Yahweh would be as a shepherd unto her. But he must be as the master of the beast, for Israel is willful. Yet he will

be a kind master and will make the burden as light as he can.

In other places Yahweh appears as the giver of good gifts, as the discoverer of Israel, as a lion calling to her young, and as the dew which refreshes and feeds.

XI

All the way through the book the reader is sensitive to the sorrow which lay close to the heart of Hosea. His own experience had taught him to appreciate the feelings of Yahweh toward Israel.

Hosea's word for love is "chesed" which implies a love like that which exists between a man and a wife. It embraces also the idea of loving-kindness or goodness. Such is the love of Yahweh for Israel.

Yahweh was not always the God of Israel. He chose Israel as his people. He entered into a covenant relation with them of his own free will. Israel was Yahweh's by Divine choice.

The great sin of Israel lay in the fact that she had sinned against love. She did not know the great depth of His love for her. She never really knew him.

The love of Yahweh for Israel has been manifest from the very beginning of her history. He has cared for her, and will finally restore her in faithfulness.

XII

Hosea was a thoroughgoing monotheist. There was only one God and He required the sole worship of the heart. To Hosea the nation of Israel was peculiarly dear to Yahweh. This had been proved in her history. Hosea's God was a suffering God. He suffered because He loved. And the punishment which he sent to Israel was for the purpose of discipline and not to vent his wrath. These same problems which Hosea faced are still being discussed in theological circles.

XIII

In tracing Hosea's idea of love through the Old Testament, we find that Deuteronomy and Jeremiah were his best scholars. These two have been profoundly influenced by this eighth-century prophet. The other prophets mention ideas which are characteristic of Hosea and the book of Psalms contains many poems which are Hoseanic. Other passages, too numerous to mention are found scattered throughout the Old Testament.

For the most part the writers of the inter-testamental period deal with the love of God as directed principally toward Israel. There is very little which would indicate that the idea had become universally applied as yet.

Jesus was a student of Hosea. Besides the direct quotations, He based his whole teaching upon the concept that God is love and individuals have a right to call him "Father". The entire life of Jesus was a revelation of the love of the Father.

Paul and John both were conscious of the influence of Hosea. They developed the idea of love and applied it to the new Christian faith.

The Greek mind never reached the conception of a divine love for man. The "prasada" in the Bhagavad-Gita is very much like the "loving-kindness" of Hosea. Muhammad taught that God was near unto those whom he loved.

The evolution of Hosea's idea is still going on.
¹
Fowler says, "The best social and religious thinking of to-day is moving in the channels first clearly indicated by Israel's prophets of the eighth century B.C."

(1) Fowler, Literature of Ancient Israel, Page 171

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results and their significance.
4. The fourth part is devoted to a summary of the
work and conclusions.
5. The fifth part is devoted to a list of references.
6. The sixth part is devoted to an appendix.
7. The seventh part is devoted to a list of symbols.
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